

AYURVEDA FOR YOU

by

VAIDYARATNA

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Foreword by

HON'BLE SHRI MORARJI R. DESAI

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FOREWORD

AYURVEDA is an integral part of the rich legacy which India today has. The ancient Rishis and Sages did not merely reflect on the higher problems of life and reality but also concerned themselves with the day-to-day problems of human beings and their happiness. Their approach was based on direct contact with nature.

My views on health and its preservation are well known and I am a firm believer in leading one's life in conformity with laws of Nature, which will preserve health and also restore it if it is affected at any time. Ayurveda follows the same line and lays great emphasis on Panchakarmas and purification of the body. It also gives guidance about daily routine of life—Dinacharya—as well as the changes required on account of seasonal variation—Ritucharya. It recognises the importance of individual physical constitution (Prakriti). Ayurveda literally means the science of life. As such, it is not merely a way of treatment of physical disorders or ailments, but a positive approach to all the different aspects, which bear on the health of both body and mind.

Its approach is simple and direct and as such it can more effectively solve the problems which the common man today has to face. Ayurveda offers him effective and easy means of restoring health and freedom from disease. *There is therefore a great need to revive our interest in this approach on a large scale.*

I am glad that Dr Chandrashekhar Thakkur, whom I know very well and who is a profound student and practitioner of Ayurveda, has brought out a book "AYURVEDA FOR YOU" which I hope will create in the readers respect and regard for Ayurveda. He has properly divided the book

into three sections, the first one of which is "HOME REMEDIES". In small villages and in the far interior of the land many people still depend on these simple remedies, because they have found them to be extremely useful. These remedies have stood the test of time, have no side reactions or other evil effects. They are easily available and are within the means of the ordinary man. The second section is on THERAPEUTICS in which the author has tried to suggest what remedies one should take in case of various ailments, as a first measure, which in most cases will remove the possibility of any complications. The last section on essays shows the author's scholarship as well as deep interest in his subject. He writes like one with a mission and full belief in what he practises. His previous book "INTRODUCTION TO AYURVEDA" dealt with the basic principles of the Science whereas in this one he has shown how they are applied.

The need of making Ayurveda more widely known is very great and I am happy that Dr. Chandrashekhhar Thakkur has taken pains to bring out this useful and eminently readable work on the subject. He has to his credit many useful books in Gujarati and Hindi. This work in English will meet the requirements of those in India who are not familiar with these languages and also of persons abroad interested in the subject.

I, therefore, congratulate the author and wish this book every success.

Morariji Desai

FELICITATIONS

I am not an expert in any system of medicine but having been a victim of illness throughout my life I have undergone Ayurvedic, Allopathic Unani and Homoeopathic treatment and I have stood myself as a guinea pig to the test of these systems of medicine It is beyond my capacity to make a comparison of all these sciences

From the point of view of medicine we are yet a colony of the West We accept the western system of medicine as the right and the only one Research is being carried out according to the western methods Most of the medicines come from the West Basing our selves on the claim that Allopathy is the only scientific system we consider Ayurveda to be unscientific with the result that no great effort has been made to carry on research in it Even our indigenous remedies when transplanted to the West and accepted by them as the proper remedy we accept them I knew from infancy that our ayurvedic physicians used Sarpagandha that was unscientific but when it travelled to foreign countries and returned as Reserpine we accepted it.

Whenever Ayurveda is discussed we admit that research should be carried on in the system but when it comes to actual effort we spend comparatively small amount and complain that there is no research in Ayurveda

By personal experience I know that when Allopathy and Homoeopathy have failed Ayurveda has succeeded

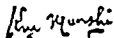
Dr Chandrashekhar G Thakkur is an expert in Ayurveda He has been an ardent student of the authoritative works of Ayurveda having tested its efficacy by experience He has written several books on Ayurveda in Gujarati Hindi and English His present work "Ayurveda for You" in English should prove a welcome addition I wish the book appears in different languages.

In "Ayurveda for You" the author describes the various Home Remedies. He deals with the queries received and gives discourses on some vital aspects of Ayurveda

Dr Chandrashekhar G Thakkur has succeeded in this book in removing the misunderstandings and misconceptions from the mind of the educated about Ayurveda He is inspired by a mission to secure acceptance of Ayurveda as a scientific and efficacious system I wish his mission every success and give him all my blessings

Bharatiya Vidya Bhavan
Chhapatty Road
Bombay 7

Dated November 22 1967



(Dr. H. M. Munshi)

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PROLOGUE

We in India pride ourselves on our rich heritage. What this heritage really is few seem to comprehend. To understand how rich, how deep and how all-pervading this heritage is, we look to Western scholars, philosophers, Indologists and men of science for elucidation. In other words, most of us are prone to look at ourselves as westerners see us or tell us what we are!

This is a tragedy. And this is at the root of all the ignorance which pervades our own estimation of the worth and value of our own heritage and culture. This ignorance is nowhere more pronounced than in the field of Ayurveda or the Science of Life and Living. Though for the sake of convenience our people describe it as our "indigenous system of medicine," Ayurveda is much more than that.

Allments of the body, their diagnosis, prognosis and treatment are, of course, a very important part of this science—but only a part. In its broadest aspects, Ayurveda deals with a whole way of life, of healthy living. It is this way of life which ensures to man the span of life which is put at 120 years of active useful existence. It is departure from this way of life which has led to the degeneration of the Indian as individual and the Indian society as a group.

There is, therefore, an urgent need to revive and revitalise the knowledge of Ayurveda and spread this knowledge as widely as possible so that man may have for himself the key to a long life of happiness. This is what Ayurvedacharya Chandrashekhar Gopalji Thakkur has attempted in this very useful book. It is dedicated to a world which is physically and mentally afflicted, by a practitioner and missionary of unique achievements, erudition and high scholarship.

In my own experience I found that where allopathy failed to give me relief, a course of Ayurvedic treatment did the miracle. During a term in jail during the independence movement, I contracted an eye infection. It was a torture to look at light. On my release I consulted eminent Ophthalmologists and underwent treatment under them. Treatment went on for a long time with no permanent cure. An Ayurvedic physician put the eyes right. After his treatment which did not take much time, my eyes have not given me any trouble. This was over thirty years ago.

In another instance I was suffering from what was called "weeping eczema" spread out on my legs below the knees and up to the ankles. I had treatment under well known allopathic specialists including diathermic and ray treatment and auto-vaccine injections under saltless diet. The disease remained persistent. An Ayurvedic physician in Kerala cured me of the ailment. One may describe

the treatment as 'mini-surgery'. After the treatment, the thing has never again come up. It is some twenty three years since I had the treatment.

If one were to look for such miracles of Ayurveda, one would be astonished at the number of cases successfully treated—cases which the allopaths had given up as hopeless. This potency of Ayurveda as curative science in the World of Medicine is now more and more recognised by its detractors. Indeed, miracles of Ayurveda are becoming an almost everyday experience in some part or another of this country. Time was when practitioners of modern medicine looked on the humble Vaidya as a quack. But the wonder is that Ayurveda has survived all the calumny poured on it and accounts for some of the most marvellous results in the realm of medicine even today. . Will Durant in his famous work *"Our Oriental Heritage"* says, *"Many of its diagnoses and cures are still used in India, with a success that is sometimes the envy of western physicians"* (*italics ours*). This can further be emphasized from Dr Thakkur's reply to a querist under the heading of "Efficacy of Ayurveda" (pp 229 to 236).

Even one orientalist like Sir William Jones had no hesitation to aver that "there is no evidence that in any language of Asia, there was one original treatise on medicine, considered as science". Pity their ignorance! Obviously Sir William Jones had not heard about India, if he had, he had not cared to know her treasures.

But Indologists in Europe, a whole galaxy of them, have had more informed knowledge and they never forgot the rich heritage handed down to this ancient land from the Vedic times. "In the time of Alexander," says Garrison, "Hindu physicians and surgeons enjoyed a well deserved reputation for superior knowledge and skill and even Aristotle is believed by some students to have been indebted to them."

One can quote from western authorities endlessly to prove how the uninhibited among them have tried to dig deep into the treasure houses of our country in search of knowledge and enlightenment and discovered Dhanwantari, Atreya, Sushruta, and the system of medicine, and therapeutics and surgery they originated, systematised and wrote about for the benefit of suffering humanity for all time.

It is this knowledge which has impelled eminent men of medicine in the west to look again eastward to India. "West had its Renaissance in the 15th century," says Dr Henry E Sigenist, Director of the Institute of the History of Medicine of John Hopkins University, "and it led to the development of science and technology which are threatening to destroy the world. You have your renaissance now and are going to create a synthesis between modern or western medicine and Indian thought. India has a message to give to the world and unless we get it, the World will go to pieces"

The time has come for every Indian to turn the searchlight inward and find out whether we deserve our heritage whether we are true to it whether we can recapture the spirit of the glory that was Ind In independent India Ayurveda is still treated like the child that was thrown out with the bath water The Ayurvedic physician is still treated as a second class man of medicine not worthy of being encouraged and rehabilitated as the carrier of an ancient science the like of which has not emerged despite the tremendous developments in the medical science and the wonder drugs it has produced in our times

It was in the midst of this gloomy outlook, that Dr Chandrasekhar Thakur brought light through his Introduction to Ayurveda which I am glad to say opened the eyes of the sceptic and brought vision to some at least of the practitioners of modern medicine His weekly contributions in 'The Bharat Jyoti' dealing with medical queries and his exposition of the causes of the diseases referred to him brought out from time to time the depth of the Ayurvedic system and science The number of people who have had allopathic treatment for their ailments seeking Ayurvedic remedies goes on increasing week after week The tributes readers of his column wish to convey to him speak volumes not only about competence of the doctor but the new light that has come to them.

ailments and practically every aspect is dealt with in precise terms. Where necessary detailed explanations of diseases and their causes and cure have been given. Then there are his essays and dissertations which give a glimpse of the vast ocean that Ayurveda is. Much of the material contained in the book is a reproduction, with editing and revision of what has already been published in reputed journals and periodicals. Amplifications have also been made where these are deemed necessary.

To Dr Chandrashekhhar Thakkur the publication of this book is a labour of love. I congratulate him for undertaking this work. In doing this however, he is only walking in the foot-steps of his illustrious father, the late Valdyia Gopalji who himself was an eminent physician devoted to Ayurveda. An especial characteristic of this publication is that in dealing with subjects Dr Chandrashekhhar Thakkur has brought a rare embellishment which is proof of his own scholarship and his intimate knowledge of the developments in modern science and medicine. I can say that no home can afford to be without this book which indeed serves as the Home Doctor.

C. K. Narayanswami

Asst Editor,
The Bharat Jyoti

Bombay 10th November 1967

PREFACE

I have great pleasure in publishing "Ayurveda for You" and placing it before my readers all over the country who, I know, are eagerly awaiting it. By this time I have written and published several books on Ayurveda in the English, Hindi and Gujarati languages but preparation of this particular book has been quite a job

I have had rather broad aims in writing this book. I wish to give a panoramic picture of the various problems as well as points of view connected with health and disease. There are so many factors involved and our present-day knowledge has progressed so far that it would be useless to claim to have done more than giving a bird's eye-view of the field. But in doing this I have not only the specialist or the scholar in my mind. I have rather wanted to give to the average intelligent reader information and guidance that will not only equip him with a general understanding of the nature of health and disease, but also what he can do practically for the preservation of health and, if by any chance he loses it, what to do about it in the first instance.

In fulfilling these aims, it is essential to emphasize that my basic approach is ayurvedic. There is something of fundamental value in it and I have tried in various places to acquaint the reader with this approach. For example, in "The Nature of Man", a broad view is presented of how man is to be understood in all aspects. That is almost a metaphysical view and yet it is at the root of Ayurveda. At the same time however, I have also given a fairly adequate idea of the present state of our knowledge of the biological foundations of life, human as well as infra-human. This is necessary, since we cannot appreciate what modern medicine is doing, how it is attacking with its drugs some of the very basic activities of life, without, we think, a full idea of the possible repercussions of such an attack. It is recognised that most of the powerful drugs employed nowadays have various side effects the control of which is in many cases not possible because they are not anticipated or because I just have no means of doing so.

I have already devoted a whole section to what we have often referred to as the grandma's medicines. I earnestly feel that in many minor ailments we could save a lot of expense and worry if we depend upon these cheap and reliable remedies. They are easily available both singly and in combinations which have been referred to.

Though much of the material that is here has appeared before in some weekly or monthly journals there are many topics which have not been covered before and some of the chapters have been specially written for this book. Even in the former case I have touched up the material and brought it up-to-date, omitted some particulars altogether or added what I thought was necessary in the interests of completeness. Inevitably, there is occasional reiteration of some points but

I think this will make them all the more clear on account of the different contexts.

It is necessary that I give an idea how this book has come into being. Some time back I brought out a book entitled "Introduction to Ayurveda". On reading it, the veteran Journalist, Mr. C. K. Narayanaswami, became interested and at his special invitation I started writing a column for the "Bharat Jyoti" weekly so as to carry out his suggestion that a book of principles must be followed by a description of their various applications. In addition there was to be a larger appeal to a wider circle of readers whose curiosity about ayurvedic methods could be satisfied specifically by answering individual questions. The response to the column and what I wrote in it was far beyond my expectations and letters from readers from all over the country began to pour in. Many readers also expressed their satisfaction and gratitude for the benefit they had derived.

About the same time, Shri S. S. Kapadia, distinguished editor of the Magazine Section of the "Sunday Standard", invited me to write on 'Home Remedies' and each week I described one useful and easily available herb, giving its names in various languages, its medicinal properties, its practical uses, as well as various formulae of which it formed a main ingredient.

Shri Ramakrishnan, the erudite editor in charge of Bhavan's Journal, also asked me to write some essays on various vital aspects of Ayurveda and also about the same time Dr K. M. Munshi, our veteran leader, elder statesman, outstanding author and Kulapati of the Bharatiya Vidya Bhavan, whom I have been treating, suggested that the essays be about the spiritual aspect of Ayurveda, and also wished that there should be no reference in them to ayurvedic drugs etc. as such, but a general treatment of Ayurveda as a mode of spiritual healing as well as its more general aspects. I enjoyed writing at the same time for all these publications and the result of it is now in your hands

My intention, above all, has been to provide a simple yet systematic guide to healthy living based on reliable ayurvedic principles. I have naturally no desire to encourage self-medication which has come to be a very dangerous trend on account of the possible side effects of many modern drugs, on the one hand, and their popularization by advertisement or otherwise, on the other. Neither danger exists in the case of what I have suggested. Instead, it will be possible for the common man to know what he can do as first aid and to avoid both expense and side-effects of many of the modern drugs which are sometimes employed when their need does not exist. Many times, patients turn to Ayurvedic physicians after they have gone to various Allopathic specialists and found no relief. In cases like those of skin disorders, allergies, bronchial affections etc., ayurvedic treatment has been found to be the only possible one. The section on Your Queries will

also meet a similar requirement since by giving some of the symptoms and the different forms in which they might appear they are better able to treat ailments with their peculiarities. The third section is intended for readers with somewhat more general and intellectual interests.

It is quite necessary that I must make some references and acknowledgements. I am deeply indebted to our beloved Deputy Prime Minister and Finance Minister Shri Morarji bhai Desai who was very kind enough to write a foreword to my work. In my association with him over the last so many years I have always found him keenly interested in the cause of Ayurveda.

I must express my gratitude to our veteran leader Dr. K. M. Munshi for his worthy blessings and felicitations. I thank Pandit Shriv. Sharmaji for his kind opinion.

I have also to thank Dr. K. K. Datey, the leading consultant and cardiologist of international fame and repute for his valuable opinion. I should also express my thanks to Shri A. B. Nair, worthy editor of *The Bharat Jyoti* for his keen interest in these articles and valuable suggestions from time to time. I must thank the distinguished journalists referred to above without whose support I doubt whether this publication would have seen the light of day. I must also make a reference to my readers to whom this work is dedicated for the very encouraging letters they have written to me. I have tried to give them of my best but with certain limitations. I regret that I have not been able to give direct replies.

I am grateful to the authorities I have referred to in this work, e.g. in my essay on uses and abuses of tobacco for references to books published by the British Medical Association. About tranquillizers, mood elevators and hypnotics I have referred to the informative book *"Today's Drugs"* published by British Medical Journal. I hope readers will appreciate my references to great thinkers like Colin Wilson, Aldous Huxley and others. Finally I thank the Bombay Chronicle Press for bringing out this work in such an excellent form in a short space of time.

All in all I expect this book to be a good "friend in need" and a general source of information about diverse health problems from an ancient but nonetheless a very modern point of view.

Chandrashekhar G. Thakur

23rd November 1967

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INTRODUCTION TO AYURVEDA *

by

Dr. Chandrasekhar G. Thakkur

OPINIONS

".... The Indian system of medicine which through the centuries has served many well is no exception to the onslaught of prejudices and passions. On a subject so often obscured and sullied by ill-informed opinion and by emotion it is good to see a fairly unbiased introductory work such as 'Introduction to Ayurveda'.

".... Dr. Thakkur has a good case, has a vast field of scholarship to fall back upon and approaches his subject with thoroughness and a measure of humility. Dr. Thakkur has certainly contributed with this well written knowledgeable introduction to Ayurveda.

—*The Times of India.*

".... Dr. Chandrasekhar, who combines sound knowledge with extensive practical experience, sets out his objective in writing this book pithily in his preface. The author fulfills the aim adequately and Pandit Shiv Sharma rightly compliments him. 'In making this book available for study, Dr. Chandrasekhar G. Thakkur has rendered a meritorious service both to the science as well as to those who wish to learn it but find it inaccessible on account of their unfamiliarity with the Sanskrit language'.

".... All in all, it is an excellent and stimulating introduction to the subject. The book also suggests certain lines along which further research may be carried out to the benefit of medicine generally."

—*The Sunday Standard.*

".... There was a long felt need for such a nicely written book on the subject of Ayurveda. Dr. Thakkur deserves our heartiest congratulations for filling this gap. The book is written in lucid style and divided into suitable chapters. We find the principles of Ayurveda explained in very simple and plain language. We recommend this book to all the readers who are interested to know what Ayurveda is and this is a MUST for the modern medical practitioners."

—*The Bharat Jyoti.*

"... In the book 'Introduction to Ayurveda' Dr. Chandrasekhar G. Thakkur has dealt with the subject in a scholarly manner. This is the first book of its kind ever published in English and deals with the subject in a down to earth manner"

—*The Hindu*

* (Introduction to Ayurveda Ancient Wisdom Publication
Pages Two hundred, Price Rupees Eight Postage Rs Two)

SECTION ONE



HOME REMEDIES

SECTION 1

HOME REMEDIES

ABROMA AUGUSTA

(Eng *Devil's Cotton*, Hin *Ulatkambal*)

Abroma Augusta is cultivated in northern India, Bengal, Assam and Uttar Pradesh. Medicinally the bark and the root are used

It is an uterine stimulant, produces an even menstrual flow and decreases pain in menstruation the condition known as dysmenorrhea.

The decoction, powdered root or distilled water of the same is effective in diseases women suffer from especially in cases where women have pain before or during the menstrual period. A decoction of Abroma Augusta will bring about clear menses without any pain, not only that, the menstrual period will also be regulated

Another way of taking Abroma Augusta is as follows. Take the fresh root extract its juice or decoction of the dried bark about 1/2 tola with the powder of five black pepper corns. This taken on empty stomach early in the morning during the period relieves menstrual troubles

The dose of fresh root and bark is 30 to 40 rattis 20-39 grains of dried root will be sufficient. The dosage of the juice of the root is 30-60 drops

The Kavirajas of Bengal have been using this remedy with success in the disorders of genital organs dysmenorrhoea sterility, infertility and other cases where menstrual irregularities are predominant

The infusion of fresh leaves and stems in cold water is effective in cases of gonorrhoea. It has been found that its roots and bark can also be used for congestive and nervous dysmenorrhoea and other menstrual disorders. The liquid extract of Abroma Augusta 1 to 2 drams on empty stomach 4 to 8 days prior to onset of menstrual period will bring on that painless menstrual flow

AJAWAYAN /

(Hin *Ajawayan*, Guj *Ajarno* Mah *Ajwan*, Vora Tel *Omamu* Mal *Homam*, *Ayamodakam*)

Ajawayan is a well-known home remedy and used in medicine with great faith by even learned physicians due to its valuable properties and the success it has achieved

It is cultivated throughout India especially in central and eastern India. It has an aromatic oil. The seeds are a stimulant, useful in stomach disorders. Ajawayan relieves gas and spasms and has an antiseptic effect in the intestinal canal.

The use of its seeds has been found effective in the treatment of gas indigestion colic and hysteria. The powder of the seeds is given with lukewarm water to relieve colic.

A well-known formula in ayurveda contains ajawayan rock salt sanchal salt, asafoetida, harad and yavakshara. All these are taken together in equal quantities and the powder is given in doses of 12-24 grains with lukewarm water. It is the best carminative.

The distilled water prepared from the seeds is known as Ajwanya-ka-arka and given in dose of 1 oz, it is very effective in the preliminary stages of cholera when there is vomiting, and serves as a stimulant to the system of the patient if needed.

Housewives use ajawayan as a spice in cooking due to its specific property of relieving gas and improving digestion. Seeds of ajawayan black pepper and ginger, each 1/2 part and 1 part of cardamom should be well powdered and given in dose of 10-12 grains with water for relieving gas and colic.

Chopra has noted that the chief importance of ajawayan seed is for production of thymol which is an anthelmintic.

The ancient physicians used to give the leaves of the tender plant as a vermicide. The juice extracted from them may be given for the same purpose.

Omam seeds are used in poultices to relieve pain in the joints.

There are several ayurvedic classical preparations which contain ajawayan. They increase appetite improve digestion and tone up the muscles of the digestive tract.

For the nervous type of woman having occasional attacks of hysteria due to gas and improper digestion, the use of ajawayan seeds has been found highly effective.

According to one great authority, ajawayan seeds possess the stimulating capacity of mustard the bitter property of chirayatta and the anti-spasmodic virtue of asafoetida. Hence ajawayan should have a place in the kitchen of every home.

Those who complain of flatulence and gas can regularly take ajawayan along with their meals. It should not, however, be taken in excess.

ALMOND

(Sans *Badama*, Hin /Mah *Badam*, Tel *Badam Vittuli*, Tam *Vadam Kottai*)

Almond is imported from Kandahar. There are two varieties sweet and bitter. Only sweet almonds are to be used. Pure almond is nowadays very costly and adulteration is going on. The best almond is known as Mamara or Badam.

Almond is hot in action and unctuous. It allays Vayu and Pitta but has a tendency to produce Kapha. It increases body nutrient.

The sweet variety is used for medicinal purposes. A few pieces of almond are soaked in hot water overnight and in the morning, after removing the skin, they are to be masticated starting with a small dose of 4 to 6 and increasing to 10-15. It is very nutritious and removes mental debility at the same time increasing shukra • (semen).

Soaked almonds given with Ashawgandha, pepper, milk, and sugar in the form of kanji proves beneficial to ladies suffering from backache and leucorrhoea.

10-12 drops of pure almond oil taken with milk is good for the brain. Syrup prepared from pure almond is also a good brain tonic. Pure almond taken with milk removes constipation also.

Pure cow's ghee 5 parts, dry powdered almond $2\frac{1}{2}$ parts, sugar 5 parts, cardamom $\frac{1}{4}$ part and honey $2\frac{1}{2}$ parts along with kabab-chini $\frac{1}{4}$ part—all mixed in the form of Leha or jelly and taken 2-4 tolas (1-2 ozs) thickens the semen, increases the quantity of semen, and is highly beneficial for brain workers.

Almond oil has the same effect as codliver oil and is useful for persons suffering from consumption, phthisis etc.

ARJUNA MYROBALAN

(Sans *Arjuna*, Hin *Arjuna* Mah *Shardul*, Guj *Sadado*, Tam *Vellamarda*; Tel *Yermaddi*)

Found throughout the whole of India, this tree has been well-known to our ancient sages who used it liberally for the purpose of medicine and it has been found highly efficacious for toning up the heart. Nowadays when heart troubles are on the increase, a thorough investigation and research work on an extensive scale on this drug may yield wonderful results to the benefit of suffering humanity.

Especially the bark is used in medicine. It is brownish in colour, the internal colour being reddish. It is light in weight.

It is cooling, soothing and a mild cardiac stimulant. It is astringent, removes swelling and heals up wounds.

Take 6-12 grams of the bark or Arjuna tree, a cupful of water and a cupful of milk, boil the whole thing and reduce to milk only. Filter, add a little cardamom and sufficient sugar. We then obtain a highly effective medicine for weakness of the heart and palpitation. It regulates the pulse and decreases swelling. It increases blood and improves the blood picture.

According to some authorities, Arjuna is better avoided where there is hypertension but in the author's humble opinion, it can be given in all conditions.

A most well-known medicine prepared from Arjuna is Arjunarishta, which is a fine cardiac tonic, the dose being half an ounce with an equal quantity of water after the principal meals.

Preparations of Arjuna are generally more suitable for persons suffering from low blood pressure. Its decoction is also given.

The Ghee (Ghrita) prepared from Arjuna is also used in cardiac disorders.

Arjuna bark has astringent properties and when blood is passed, in dysentery, it is given with goat's milk.

The powder of Arjuna bark is soaked for seven consecutive days in the juice of Vasaka and it is given in the form of a jelly, mixed with honey and sugar and cow's ghee to consumptive patients and it produces a fine tonic effect.

ASHOKA TREE

(Sans./Hin. *Ashoka*; Mah. *Ashoka*; Guj. *Ashoka*; Tel. *Asoka*; Tam./Mal. *Asogam*.)

Our ancient poets have all paid glowing tributes to the beautiful flowers, fruits and trees of our country and have particularly sung in praise of the Ashoka Tree.

Even the great poet Kalidasa has referred to it many times and we read of Ashoka Vatika in the Ramayana also. The word "Ashoka" itself means "devoid of sorrow". In the season of Vasanta, the flowers of the tree offer a pleasing sight.

Ayurveda has made good use of the Ashoka tree. The bark of the tree is used for medicinal purposes. It is cooling, soothing, pungent and dry. It improves complexion, allays thirst and burning sensation, expels worms, and removes swelling and blood impurities.

It reduces pain and hence it has got an energising effect also. It stops bleeding. This herb is chiefly used in the treatment of leucorrhoea, discharge of excessive blood and the diseases of the uterus.

The following are the simple home remedies described in the ancient texts and used even today in the rural areas with great advantage.

Take the bark of Ashoka 2 tolas, milk 1/2 seer and water 1/2 seer; boil them together gently and when only milk is left, filter it. Given regularly it decreases leucorrhoea, and menstrual flow is maintained at the normal level.

The powder of the flowers taken with water is highly efficacious in diarrhoea with blood discharge.

A famous remedy prepared from Ashoka is "Ashokarishta", which is highly efficacious in diseases of women. It is a fine tonic. 1/2 oz. taken with equal quantity of water for a long time after the principal meals will stop excessive bleeding, reduce leucorrhoea and relieve headache. Even a complete cure of leucorrhoea is achieved with the prolonged use of this medicine.

HOME REMEDIES

BARLEY

(Sans. Yava Hin. Java Mah Satu Tam Barliarisi Tel. Pachcha Yavulu)

Barley is grown in many provinces in India Dry decorticated (peeled-off) grain and the seeds are used in medicine

Barley contains fat starch albumin cellulose and ash containing various acids iron and lime It is given as a nutritive food to invalids especially during convalescence About 10 tolas of barley is boiled in 4 pints of water and reduced to two pints

Barley is diuretic brings clear urine and is useful in fevers Sugar and a little limbu can be added to it otherwise it can be prepared in milk In cases of mucus colitis or simple diarrhoea with fever it is used as a nutrient It can be given to women after delivery

A pudding is prepared in the following manner Take 4 table-spoons of barley powder Add sufficient quantity of milk to form a thin paste pour on it a quart of boiling milk, then add a little butter a tablespoon of lump sugar fresh lemon peel for flavouring and two eggs which have been well beaten up Mix all together very well and bake for an hour and a half in a slow oven. This is very nutritious, easy to digest and is given to invalids

Barley is also good for persons suffering from diabetes and can take the place of normal food where rice is prohibited.

A well known medicine prepared from barley is known as Yavakshara which is effective in urinary disorders and renal calculi It is given in dose of 4 rattis (8 grains) with coconut water or other suitable drink morning and evening

According to some authorities barley has a laxative value and hence it should not be given in excess to those who have loose bowels

BETEL-LEAF

(Hin/Guj/Mah. Pan Tel. Naga valli Tam Vettilai Mal. Vettila.)

Betel leaves are cultivated in the tropical countries and especially in South India and Ceylon.

People take the leaves after food to clean the mouth but nowa days they are taken with tobacco and other things as an addiction

The juice is often used for medicinal purposes. Having a typical aroma it is a mild stimulant and has a refreshing effect

It removes anorexia increases appetite brightens up the complexion alleviates vayu It is a digestive increases saliva and reduces pain It is a vermicide

Modern medical practitioners have also extracted a volatile oil from it which has been found to be an antiseptic and good for the respiratory system and hence it is used in bronchitis. Many an ayur

vedic preparation is given mixed with the juice of betel leaves, especially aphrodisiacs and tonics are freely mixed in the juice of pan

Too much of pan chewing, however, spoils the teeth. It increases pitta or heat in the body. Children and pregnant women should not take pan.

Its juice is poured into the ears to relieve earache. The leaves are boiled and placed over abscesses. The ripe leaves contain medicinal properties to a higher extent and should be used for greater effect.

The betel leaf when chewed produces a sense of well-being. In ancient times members of princely families used to take it along with camphor, cardamom, cloves, nutmeg and other valuable aromatics. Taken particularly after dinner it produces a pleasant effect, refreshing the mind, giving vital power and removing bad odour from the mouth.

BLACK PEPPER

(Sans. *Maricham*, Hin. *Kalimirich*, Mah. *Kala-miri*, Guj. *Kalamari*, Tel. *Miriyalu*, Tam. *Milagu*, Mal. *Kurumulaku*.)

Black pepper occupies a prominent place among home remedies particularly in rural areas. It is useful in colic, cough, dyspepsia, piles, urinary disorders and diseases of the chest.

A combination of dry ginger, black pepper and long pepper known as 'Trikatu' is one of the most well-known remedies and an important combination in ayurvedic pharmacopoeia.

In rural areas powder of black pepper is given as inhalation in cases of fainting and hysteria.

Black pepper after the principal meals helps digest food. Pickles are prepared from unripe fruits.

Valdya Manorama gives a formula for thin people: 10 black pepper berries should be chewed with betel leaf early in the morning on an empty stomach and the juice swallowed with a draught of water. A two-months course will increase weight and transform the emaciated individual into a healthy person.

Black pepper is used successfully in cough remedies by ayurvedic physicians. In chronic cold, the powder of black pepper is taken with gur (jaggery).

A masala for tea is made out of black pepper, dry ginger, clove, cardamom and cinnamon and the tea becomes anti-kapha and useful against cold.

BITTER GOURD

(Sans. *Karavella*, Hin. *Karela*, Guj. *Karela*, Mah. *Karla*, Tel. *Kakara*, Tam. *Pavakka-chedi*, Mal. *Kaipavalli*.)

The bitter gourd is a climbing plant grown throughout India. There are two types: one with small fruit and the other with bigger fruit.

It is a laxative, stimulant, a form of 'bitter', good for the stomach and a tonic. It is also diuretic and carminative, an antidote to worms.

It is effective in disorders of the spleen and liver as well as in cases of pain in the joints due to gout, rheumatism and arthritis. In cases of chronic fever if there is enlargement of the spleen and liver and even if there is an accumulation of fluid in the abdomen, the juice of the leaves is extremely useful. This increases the quantity of urine, one gets one or two loose motions, appetite increases, food is digested and blood starts increasing. The dose of the juice of the leaves is 1-2 drams and for children 15-30 drops.

Its leaf-juice along with 50 grains of turmeric (half a teaspoonful) produces an emetic action and cleans up the stomach. It is a blood purifier.

The fruits and leaves are effective in case of jaundice and piles.

Karela fruits dried in the shade and powdered and given in the dose of one tola morning and evening on an empty stomach with water help control excessive sugar in the urine and blood.

The juice of the fruit is also used for external application to burns, boils and eruptions.

In ancient times it was used in cases of snake poisoning.

In chronic disorders of the skin the juice of the leaf is applied externally.

The root powdered and applied in the form of a poultice in the mouth of the uterus cures prolapse of the organ. Even the root rubbed in water can be used in the form of a paste.

Kalmeghasava, used in disorders of liver, consists partly of Karela.

Karela dishes are prepared by removing the skin, steeping it in salt water, then boiling it well and squeezing out its seeds. The dietary item is then prepared, so that the bitterness will be lessened.

According to ayurvedic theory, all the six tastes (sweet, sour, salt, bitter, astringent and pungent) are essential in the diet. It has, however, been found that predominance is given to the other tastes and the bitter taste is often neglected. All the tastes should be given equal importance and those who want to take advantage of the bitter taste should use Karela fruit but excess of the same is unwise as it is a laxative and perhaps may do a little harm if used too often.

BHRINGARAJA

(Sans. *Kesharaja*, Hin./Guj./Mah. *Bhangra*, Tam. *Katkesht*, Tel. *Galagarachettur*)

It is grown all over India, especially during the monsoon, wherever there are ponds, rivers, lakes and grassland.

It rises to a height of about 1-2 ft. and is easily available fresh and green. Mostly the juice of this plant is used in medicine.

There are three varieties available yellow black and white the black variety being the best but difficult to obtain Always the fresh juice obtained by crushing is used and the juice should never be heated for internal use

It is hot in action allays kapha and vata kills worms It is a rejuvenator and blood purifier It is used for skin disorders for improvement of teeth and eyesight and diseases affecting the head It increases hemoglobin and red blood cells in the body improves the liver and spleen and cleans up the intestines

In the rural areas even today for cases of jaundice nothing else is given but only the juice of Bhringaraja 1/8 to 1/4 teaspoon according to the patient's ability to tolerate it It has a marvellous action in jaundice and especially where there is an obstruction of bile in the digestive system

There are many cases of constipation where there is accumulation of mucus and toxins in the intestines In such cases the juice of Bhringaraja should be given for a long time It purifies the intestines and increases the action of the same

The most well-known use of this herb in many Indian homes is as a hair oil prepared from its juice Usually it is mixed with Brahmi and other ingredients and an excellent hair oil is prepared regular application of which on the scalp stops falling of the hair improves eye sight and most important of all darkens the hair

In ancient times also Kesha Kalpas or hair dyeing preparations were made with Bhringaraja and Loha (iron) as the main ingredients

Drops of Shatabindu oil or Anu tail regularly put in the nostrils at bedtime for a continuous period will not only relieve sinusitis headache and such troubles but at the same time will also stop the falling of hair and is useful in diseases of the ear nose and throat The juice of this plant poured into the ear relieves earache

For the disease known as Indra Lupta or alopecia areata where patches of baldness appear in a round form and where hair has been lost due to various reasons the application of the powder of an elephant's tusk along with camphor and the juice of Bhringaraja on these patches and regular massage will produce a stimulating effect and hair will start growing in the bald region This is a well tried and effective remedy

Bhringaraja Asava is an ayurvedic preparation which increases appetite improves the digestion enriches the blood and produces sound sleep The dose is 1/2 oz with an equal quantity of water after principal meals

The action of the juice is pungent and it is a bit nauseating so it should be used in the right dose

There are so many preparations of Bhringaraja in the form of ghee oil lepa and other formulate described in the ancient texts.

CASTOR OIL PLANT

(Sans *Erandam*, Guj *Erando*, Mah *Erandi*, Tel *Eramudapu*, Tam *Chittamani* Mal *Chittamanaku*)

It is cultivated throughout India. Two varieties are found, small and large as well as red and white. The seeds of the tree are peeled and the oil extracted is known as castor oil. Castor oil is now available in a refined form without the nauseating smell or taste.

According to Ayurveda, the castor tree is sweet, hot, allays Vayu and Kapha. It is heavy, useful in swelling, feverishness, coughing, digestive disorders and purgation.

Castor oil is cooling, soothing and allays Vayu. The roots are laxative and in many a decoction they are included as 'Vatahara'. The leaves are cooling and soothing.

Castor oil is an innocent and mild laxative which even infants, aged people and expectant mothers can take. It is a non-irritant purgative. When it reaches the duodenum, it is decomposed by the pancreatic juice into ricinoleic acid which irritates the bowels, stimulates the intestinal glands and the muscular coat and causes purgation. It never causes griping or pain. Some people add the juice of ginger and then it becomes a better carminative and appetizer. Many people take it with a cupful of milk or tea. In the initial stages, castor oil is an effective laxative, but with prolonged use it loses its effectiveness and the stools become hard.

The leaves of the castor tree are a little hot and applied on the abdominal region bring clear menses.

In the early stages of dysentery, some expert clinicians give castor oil and remove the accumulated faeces and then they start the astringent treatment to stop the loose motions.

The decoction prepared from dry ginger along with one or two teaspoonfuls of castor oil will give very clear motion.

There are several disorders like backache, sciatica, rheumatism, arthritis where the vitiation of Vayu is present and where the decoction of root of castor tree along with the decoction of ginger with an addition of pure Shilajit will offer relief.

In painful affections of the rectum such as fissures and piles and to prevent strain while passing stool, castor oil in small doses is often of great help. It can also be applied locally with great benefit.

Castor oil is also used in several medicines of which the most well-known is Simhanada Guggula, of which 2 pills morning and evening with other suitable vehicles has been found useful in cases of backache, sciatica and rheumatic pains.

CAMPHOR

(Sansk. *Karpooora*, Hin./Guj./Mah. *Kapur*, Tel./Tam./Mal. *Karpuram*)

This aromatic wood crystalline powder is imported into India from abroad, mainly from Japan and China, where the big trees grow. Various varieties are available and they have been analysed.

Kapur is being used in Ayurveda and according to the ayurvedic line of therapeutics, Kapur is bitter, cold in action, light, useful to the eyes, aphrodisiac, decreases Kapha and Pitta and removes foul odour.

It is one of the best bactericides, very useful in ailments like cholera, hysteria, excessive thirst, and burning sensation and is used in disorders of the skin also.

It is a stimulant to the heart, it promotes the secretion of gastric juices and other secretions in the digestive tract and is given in the stage of coma where a patient is collapsing. It restores the pulse beat to the normal level. It removes foul Kapha, expels it and regulates respiration. It is used in oils and ointments for the purpose of application and it helps sweating. In the beginning it shows a stimulant effect and thereby produces a feeling of relaxation.

Taken in excessive dose it brings slight giddiness, heaviness in the head and the person becomes unconscious, with convulsions. It should also be given with care to pregnant women, but in very small dose it has an aphrodisiac effect. It is insoluble in water but soluble in milk and honey. The general dose is 1-2 rattis (2-4 grains).

Distilled water in the form of liquid extract from camphor is used for cholera and vomiting and the most well-known medicine is prepared thus. Take camphor, peppermint and thymol in equal quantities in a suitable vehicle like tincture of cardamom. 5-10 drops, as the case may be, are given. This is given in several disorders like indigestion, cough, feverishness, mosquito bite, vomiting, diarrhoea and it is a remedy which deserves to be kept at home and carried during journeys.

Camphor is used as a healing agent and forms an ingredient of the most well-known Ayurvedic dressing oil, Panchaguna Tail, which is used for cuts, wounds, bleeding injuries and non-healing ulcers.

Camphor oil is applied for rheumatic pain, pain in the chest, back etc. Take one part of camphor and four parts of coconut oil. Warm the oil a bit, add camphor and preserve it in a bottle. This is very useful for massaging even for infants.

Many of the cough lozenges contain camphor as an ingredient because it removes the foul odour from the mouth and expels Kapha.

Because of its germicidal properties it is included in many preparations for diarrhoea and loose motions. One well-known preparation which contains camphor, nut-meg, mace, purified borax, Indra-

java, opium, all mixed together and rubbed in plain water is Karpura Rasa, in the shape of pills of 2 grains which are given in conditions of loose watery motions and their effect has been marvellous, stopping, as they do, the loose motions on the spot

Camphor mixed with Asafoetida is given in cases of feminine hysteria. It relieves abdominal gas and has a carminative effect

Camphor rubbed in the milky juice of the Banyan tree is applied for white spots in the eyes

Many of the tooth-powders contain Camphor, particularly of the Bhimseni variety. Such powders remove foul smell from the mouth and allay dental decay as well as toothache

Camphor mixed with ghee is applied on non-healing wounds

There are many preparations of camphor available in the form of emulsion, tincture, spirit and liniment. In short, camphor has manifold medicinal uses and its place among Home Remedies is unique

CARDAMOM

(Sans *Ela*, Hin /Guj/ *Mah Elachi*; Tam /Tel/ *Mal Elakkaya*)

Cardamom is cultivated in western and southern India, Ceylon and Burma. Dry ripened seed and oil from the seeds are used in medicine

It is a very active aromatic stimulant, carminative, diuretic agent and useful in stomach disorders. It reduces kapha. It is cold in action, useful in dyspepsia and coughing and difficulty in passing urine. It has a tonic effect.

Even Unani Hakims make successful use of it and they use it in nausea, vomiting and headache. Cardamom seeds are also used as a flavouring agent.

A powder containing equal quantities of cardamom, ginger, cloves and caraway seeds is useful in dyspepsia and loss of appetite and indigestion.

A powder known as Eladi Churna is a tonic and useful in bronchial affections, hyperacidity, heart burn and nausea.

As a home remedy it is used externally as well as internally. The oil of the seed is applied when there is pain in joints. After consuming an excess quantity of bananas if there is a feeling of distension of gas in the abdomen, cardamom makes the trouble subside.

In many tooth powders, cardamom is used for its germicidal and flavouring properties.

The powder of cardamom, given with ghee and sugar is useful for certain maladies of the eye and the dose of the powder is 10 to 20 grains.

Always employ fresh cardamom and the small cardamom known as Chhoti Elachi.

Cardamom is used also in several tonics and aphrodisiacs. It reduces pain in cases of inflammation of the nerves.

CHEBULIC MYROBALAN

(Indian Gall Nut)

(Hin *Harad*, Guj *Harde*, Mah *Hirada*, Tel *Karakkaya*, Mal & Tam *Kadookai*)

Available in northern, eastern and southern India in the wild forests, the fruit is usually two inches long, oval in shape, with dull yellow colour.

There are many varieties of which two are mainly used, *survari harad* and *bala harad* which is also known as *himag*. The second variety is smaller and of a deep black colour. It has a wrinkled skin and does not contain any stone inside. Mostly the outer skin of the dry *harad* is used.

Harad is perhaps one of the most well-known of home remedies and hardly any person in India is ignorant of this well-known ayurvedic stand-by. Chiefly it is used as a laxative which is safe and effective at the same time.

For an average person, big *harad*, powdered and given in dose of 2-3 teaspoonfuls at bedtime will serve the purpose.

Harad contains all the six tastes except *lavana* (saltish). It is hot in action, reduces the *tridoshas* and the post-digestive action is beneficial. It is good for the mental faculty and it has rejuvenating properties. It can be given to patients in asthma, cough, urinary disorders, piles and in cases of swelling, blood impurities, heart disorder and other ailments.

Though it is a mild laxative and to a certain extent a purgative, it can be given in cases of chronic diarrhoea, dysentery and flatulence. In small doses it works wonders. Its cold infusion can be given as a gargle for sore throat and bleeding gums. Rubbed with rosewater, it can be applied on swellings also.

Take *harad behada* (*chebulic myrobalan*) and *amla* (*embelic myrobalan*) all in equal parts, get them powdered. This is known as *triphala powder*. As a purgative and laxative it suits all temperaments and it is very useful to young people suffering from spermatorrhoea and nightmares.

It keeps the bowels in good condition, removes accumulation of faeces, maintains normal appetite, improves digestion, increases red corpuscles and enriches the blood. It is a safe and reliable remedy which can be taken daily without any side reaction or habit-forming effect.

Grandma rubs the big *harad* on a special stone and gives the product to the small infant. It removes constipation and keeps the infant fit. It also prevents the formation of *kapha* in small children.

Harad is used in so many ayurvedic remedies that a separate treatise can be written on the same. Unani hakims have also employed it with success, they use it for rheumatism, constipation, severe headache, running nose, cold, catarrh, sciatica etc

Unani hakims take all the three myrobalans in equal quantity, powder it and mix it with almond oil and honey, making a confection from it. The dose is one tola at bedtime, and this is one of the important remedies for chronic sinusitis, cough asthma and rheumatic pains

If you are in search of a safe and effective drug which is a general laxative, and which is at the same time a tonic with soothing and good effects on health, harad is the answer. It can be given to all and in all seasons. Only it shouldn't be given in big doses to weak persons.

CEYLON LEADWORT

(Sans/Hin Chitraka Mah/Guj Chitrakamula, Tel. Agnimantha,
Tam Chittira, Mal Vellakoturi)

Nowadays when complaints of flatulence or abdominal distension popularly known as gastric trouble or gas are much in evidence, the use of Ceylon Leadwort or Chitrakamula is often called for

It is an effective appetiser and digestive which improves digestion by increasing the secretion of digestive juices as well as improves the absorption of food juices.

The root is the main part used from this herb which is mainly available from southern northern and western India and Ceylon

The irritant action of Chitraka was known to our ancient sages. Modern research scholars have found that "plumbagin" is present in all varieties of plumbago to a maximum of about 0.91% and due to its irritating properties, it has been found efficacious in chronic skin disorders like leucoderma and baldness

For dyspepsia, Ceylon Leadwort has no parallel. Take rock salt, long pepper, chebulic myrobalan and Ceylon Leadwort in equal parts and powder them. The dose would be 2-3 grams.

According to the ancient system of medicine, the root cause of piles is dyspepsia. Hence it has been found that various preparations made from Chitraka are beneficial to sufferers from piles. The paste prepared from pepper, black pepper, chitrakamula salt and other appetisers, was applied to the interior sides of a vessel prepared of earth and in this vessel milk was allowed to become curd. The butter-milk obtained from this curd is considered a boon for those who suffer from piles.

The well-known ayurvedic remedy, Yogaraj Guggula, for rheumatism contains chitraka. Similarly Chitrakadi Vati containing various salts, carminatives and appetisers has been found highly

effective in anorexia, loss of appetite, gas formation, indigestion, constipation and heaviness in the stomach. A dose of 1-2 pills after meals with water or otherwise, whenever required, gives relief.

CINNAMON

(Sans *Tvak*, Hin/Guj/Mah *Dalchini*; *Taj.* Tel/Tam/Mal *Lovangpattai*)

Cultivated mainly in Ceylon and South India, the dried inner bark of the cinnamon plant is used in medicine

There are two varieties available, thin and thick. The thin one is more effective. It is light, sweet and pungent.

From very ancient times it has been a well-known home remedy and it is used by many people. It is hot in action, decreases kapha and vayu, cures anorexia, reduces mucus and is very useful in chronic cough and cold. It leaves a typical taste in the mouth.

It increases pitta slightly. It is used externally as well as internally. It contains a volatile oil which is applied externally for headache. It is an effective carminative and it is believed that it destroys bacteria.

A small piece of cotton-wool dipped in cinnamon oil and kept in dental cavities alleviates pain on the spot.

Cinnamon is used in various cough remedies and the most well-known cough remedy known in ayurveda is Sitopaladi Churna which contains cinnamon 1 part, cardamom 2 parts, pepper 3 parts, vansalochan 4 parts and sugar 8 parts. All these are powdered together and the dose is 6-12 rattis (12-24 grains).

This powder taken with honey removes the burning sensation in feet and hands. It stops coughing and is given to consumptive patients with advantage when there is a lot of coughing and burning sensation in the chest.

Another well-known home remedy is: Take ginger, cardamom and cinnamon, make a powder of the same. This powder taken in the dose of 5-10 grains with honey is very effective in digestive disorders, griping, diarrhoea and amoebic dysentery.

Other home remedies which are well-known are: Take cinnamon powder 1 gram, harde 4 grams and water 4 ozs. Boil for 10 minutes, filter and then give to drink. It is a good, mild, aromatic purge.

Take cinnamon 1 gram, cloves 10 grains, ginger 30 grains; powder them all together and boil in one seer of water for 15 minutes. Give a dose of 1 oz every three hours. It is effective in influenza.

Cinnamon is used in many tooth powders for a dual purpose—it makes the mouth fragrant, removing bad odour, and at the same time kills bacteria. It thus preserves the gums and makes the teeth white.

Being a very good carminative and blood purifier, cinnamon is used in medicinal preparations for treating painful menses

Cinnamon is often adulterated with a rougher, thicker and less aromatic bark from *Cinnamomum tamala* etc and care should be taken to obtain pure cinnamon

CLOVES

(Sans *Lavanga*, Hin/Mah *Laung*, Tam *Kirambu*, Tel *Karavappu*)

The clove is cultivated all over India and Ceylon

It is a stimulant, aromatic, antispasmodic, carminative, appetiser, digestive, diaphoretic, blood purifier and allays kapha

It has many medicinal properties the dry flower buds as well as oil being used

It is a well-known home remedy Cotton moistened with one or two drops of clove oil and kept in dental cavities helps to relieve toothache Clove oil is applied externally in rheumatic pains, sciatica, headache and lumbago

A very well known remedy, *Lavangadi Vati*, chewed in the mouth relieves sore throat, dry cough, foul breath and tonsillitis The clove heated over a flame is kept in the mouth and its juice swallowed It relieves sore throat, it also strengthens the gums

Cloves ginger, ajawayan and rock salt, all in equal parts made into 4 grains pills and taken one pill after the principal meals, is a useful remedy in indigestion.

The powder of cloves, dry ginger, black pepper and fried borax dissolved in the mouth and swallowed relieves bronchitis

Pills made from a mixture of cloves, sandalwood paste, saffron and mercuric chloride serve as a tonic in syphilitic affections

Clove oil is widely used in perfumery and in medicinal preparations to remove any disagreeable taste

Cloves also occupy an important place in Indian cooking It contains a volatile oil which is used in condiments

CUMIN SEED

(Sans *Jeeraka*, Hin. *Safed Jeera*, Mah *Jeera*, Tel *Jeelakara*, Tam/Mal *Jeerakam*)

Cultivated throughout India, especially in northern India, these small plants resemble those of Ajawayan The part used in medicine is the seeds, which contain an aromatic volatile oil.

The seeds are carminative, aromatic, stomachic and on the whole cold in action They possess a stimulant effect also and decrease Vata and Kapha They are pungent, bitter, digestive appetizing useful to the eyes, beneficial to the heart and strengthen the uterus They are also diuretic

The distilled water in the form of 'Arka' prepared from Jeeraka, Sua and Sauff, serves as an excellent gripe water and can be given to infants. It will keep them very healthy, relieving abdominal colic, indigestion, vomiting, diarrhoea and other digestive disorders. The decoction of Jeeraka can also be used for bathing the skin.

Many a digestive powder contains Jeeraka as an ingredient. Vegetables like potatoes, green peas etc. do not produce gas, if they are fried with Jeeraka.

It is a galactagogue and can be given to ladies after delivery to increase breast-milk.

The powder of roasted Jeeraka is used in dose of 2 grams as a vehicle for the medicine meant for sprue (sangrahani) and it helps a lot in improving digestion, increasing the appetite and forming the stool.

While it is a well-known home remedy, it also finds a place in the kitchen, being used in curries, pickles etc. Its regular use in food keeps the digestive tract healthy.

GARLIC

(Sans *Lasuna*, Hin/Guj *Lasan*, Mah. *Lasuna*, Tel *Tellagadda* Tam *Vellapundu*, Mal *Vellulli*)

Garlic is one of the best known spices used in the kitchen and it is one of the most important home remedies.

It lacks in one taste, amla or sour Rasa. It is cultivated throughout India and the parts used are the pulp and the oil.

It is very hot in action, a stimulant and reduces vayu. It is a carminative, effective in rheumatic pains. It kills worms and the oil extracted from the seed has a stimulant effect. It has a typical odour, due to which certain religious-minded people avoid it but the majority of people in India take it for allaying vayu and kapha disorders.

The ancient ayurvedic texts mention its use as a Rasayana or rejuvenator. It has been claimed by medical authorities that patients suffering from phthisis, cough and bronchitis are benefited to a great extent by garlic preparations.

Garlic has both prophylactic and curative properties. It is widely used in the preparation of curries, vegetables, pickles and chutneys.

Garlic is boiled along with til oil until the bulb becomes reddish and allowed to cool. This oil poured into the ears (2 drops at a time) shows wonderful results in many ear troubles, earache and pus formation in the ear.

According to ayurvedic theory, the use of garlic renews the tissues, enriches the blood and cleans all the impurities, improves digestion, removes parasites from the intestines and patients suffering from the disorders of the lungs, hypertension, asthma, rheumatic pains, constipation, worms and dyspepsia can take it with advantage.

In the monsoon season, regular use of garlic keeps a person fine and fit and it protects the body from epidemics and endemics. Its use is also advantageous during the winter season. It is a wrong notion that garlic and milk cannot be used together. If milk is boiled with garlic bulbs and taken according to medical advice, it gives lot of stamina, and strength and increases vitality, vim and vigour.

This milk is called Rason Siddha Dugdha. Along with other ingredients like Salam, Shatavari, Gokharu, a special Paka is prepared known as Rasona Paka, which increases appetite, regularises circulation of the blood, gives a lot of stamina and relieves pain in the body and joints.

Garlic is also used externally. Bruised garlic and onion are applied in the form of poultice on the chest to relieve pain and congestion.

Persons suffering from neuralgia can also use it with advantage in the cold season.

Garlic juice mixed with 3 or 4 parts of ordinary or distilled water has been used as a lotion for washing wounds and foul ulcers. Definite improvement in the condition of infected wounds takes place within 24 hours after washing with this lotion and a very marked improvement is seen after 48 hours. Not only does the discharge decrease considerably but pain is also considerably relieved and in some cases disappears altogether. This application does not cause any injury to the tissues.

Garlic has a diuretic effect and hence it is used in dropsy or renal swelling. Some medical preparations with garlic, onion and red chillies made by experienced Valdyarajas have shown a marvellous effect in cases of cholera where the stage of coma and collapse has been reached. These preparations have saved the lives of many people.

Garlic relieves flatulence. Patients suffering from sciatica as also women with attacks of hysteria can take it with advantage.

Garlic has been used in hundreds of ayurvedic preparations and one of the best known is Gandhaka Vati. It contains ginger, black pepper, salt, cumin seeds and garlic and is mixed with the juice of lemon. Two of those pills after the principal meals both times, relieves gas, dyspepsia, constipation, heart-burn, and hyper-acidity. It also kills the parasites and taken regularly for a month or two, it gives a feeling of general well-being as far as the digestive system is concerned. In a few cases even reduction of weight has been noticed, with the disappearance of accumulation of fat on the abdominal wall.

GINGER

(Hln (dry) Sunith, (fresh) Adraka, Guj Adu; Mah Sunth (dry), Ala (fresh), Tel Sonti (dry) inji (fresh); Mal Chukka (dry), inji (fresh.)

Ginger is cultivated throughout India, especially in the southern and eastern parts. It is aromatic, carminative, stimulant, and serves as a digestive and appetiser.

It stops mucus formation and is useful in diseases of the throat, swelling, cough, cold, asthma, distension, vomiting, colic and anorexia. It has a pungent taste and is effective in making vayu and kapha subside.

Ginger is used as a spice in the preparation of curries, condiments and occupies a distinct place of its own in daily cooking.

Ayurveda advocates the use of ginger with salt as a first step in diet, so that there is abundant salivation and one gets a good appetite.

Ginger (both green and dry) enjoys a very high reputation among grandma's remedies. Here are some of them.

Take powder of ginger 6 grams, pure ghee 6 grams and gur (jaggery) 1 oz. Heat the ghee gently, add the powder of ginger and gur to it and prepare a ball. Such a ball taken on an empty stomach in the morning or evening is efficacious in common cold, cough and cases of phlegm. It increases appetite and removes mucus.

In chronic cases of rheumatism and pain in the joints, a decoction of ginger with castor oil given at bedtime is considered as one of the most important and efficacious remedies.

Juice of fresh green ginger, along with fresh juice of vasaka mixed with a little honey, taken regularly early in the morning on an empty stomach is beneficial in chronic cases of dyspnoea or restlessness.

Trikatu, a well-known combination of Ayurveda, contains dry ginger with black pepper and long pepper.

Ginger is highly efficacious when there is a lot of mucus formation in the stool. It removes dyspepsia and with its carminative property it removes flatulence. A well-known preparation named ginger-jam or allepak is used for this purpose.

Half an ounce of juice of ginger and onion mixed together is given to relieve nausea and vomiting.

Plain ginger, 12-24 grains or 6-12 rattis, given with water, honey, milk or ghee serves as a remedy in indigestion.

In the summer season we get a lot of sweet, ripe mangoes. They are not suited to all and sometimes cause indigestion. But if the powder of ginger with a little ghee is sprinkled over the mangoes there will be no indigestion, gas or diarrhoea. Those suffering from diabetes should especially follow this procedure.

Women, after childbirth, are mainly given preparations containing ginger in various forms. It stops the formation of *vayu* and is a very good cure for debility.

In the rural areas, dry ginger and sugar are mixed in equal parts from which 1/2 oz is given in cases of stomach aches.

There is a well-known remedy for leucorrhoea. Take 1 tola of ginger powder, 1/2 seer of milk and 1/2 seer of water. Boil and reduce to milk only. This milk given early in the morning on an empty stomach for 21 days works miracles.

The juice of ginger is effective in the preliminary stages of cirrhosis of liver.

Paste of sunth and sandalwood applied on the forehead relieves headache due to aggravation of *pitta*. A snuff prepared from the powder of sunth is given in cases of chronic sinusitis and headache.

In cases of cholera when there is the stage of collapse, powdered ginger is applied with onion juice on the extremities to improve circulation of blood. It also corrects cramps.

Whenever a person gets faint, dry ginger is rubbed to thin paste with water, and applied to the eyelids at night in the form of *anjana*.

Ginger used as a condiment regularly in diet keeps a person healthy and fit. It dries up cough and hence it is very useful for city-dwellers residing by the sea-shore.

Fresh juice of ginger with mint (*pudina*) and onion along with a little salt relieves flatulence, indigestion, nausea and anorexia.

In case of migraine, the powder of ginger boiled with milk and water and reduced to milk only, filtered and given to drink, helps a lot.

The usual dose of ginger juice is 2 to 4 drams. To some persons of a particular physical constitution, ginger may be felt as rather hot in action. They can take it with sugar and ghee.

Ayurvedic literature has described ginger as *Vishwa Bhesajaka* (world remedy) or *Maha Aushadha* (great effective drug).

GIGANTIC SWALLOWWORT

(*Sans Arka, Hin. Ak, Madar, Mah Rui, Guj Akado, Tel. Mandaramu Tam/Mal Erukku*)

This well-known herb is available throughout India. There are two varieties with red and white flowers, as well as with small and big branches.

The leaves, the bark of the root, flowers, juice (i.e. the milk obtained by breaking the buds of the flowers) are all used for medicinal purposes.

It has a particular bitter taste and distinctive odour. It has a laxative effect and is a purifier. It has a fine effect on the heart.

akin to digitalis. The juice is an irritant and very hot in action and should be used with care.

The flowers aid in digestion, remove stomach pain and have a tonic effect.

The gigantic swallowwort is a well-known home remedy, and it is not only a favourite in the rural areas of India but has also found its way to the higher circles. Ayurvedic physicians use it alone or in combination with other well-known drugs.

The leaves of the tree have wide medical application. Take the leaves, apply a little lukewarm castor oil and fix them on the stomach tied with a string. This will relieve abdominal gas and colic spontaneously.

Take the juice of the leaves 16 parts, powder of turmeric one part and the oil of yellow sarson 6 parts. Mix them all. The resultant oil applied on the skin in disorders like scabies and particularly chronic eczema, is found to be beneficial.

The powder of dried leaves sprinkled on wounds helps the healing process.

Five drops of the juice of the leaves mixed with honey given morning and evening internally, proves beneficial in case of enlargement of the spleen and it removes the feeling of feverishness brought about by weakness.

The problem of dog bite (especially by rabid dogs) is not yet solved. Injections may be tried as a preventive measure but no sure remedy is available. However, there is a well-known formula used in the rural areas. The powder of the bark of the root of gigantic swallowwort, one part, powder of the leaves of the dhatura tree 1/8th part, and sugar one part, are all mixed together, rubbed in water and pills prepared of 2 grains each.

The victim is first given a purgative (castor oil) and then these pills are started. For adults 3 pills and for youngsters 1-2 pills according to age, are given early in the morning with a little water and then a little channa can be given but nothing afterwards for three hours.

This treatment should be continued for 40 days. This medicine is considered to be an effective remedy for dog, fox or cat bite. No trouble is likely to arise later but if any tendency is observed the juice of the leaves of gigantic swallowwort one part 1/8th part of the juice of the leaves of the dhatura tree and til oil one ounce, all mixed together should be given on the spot and half that quantity on the second and third days.

The juice is used to prepare various bhasmas (oxides of well-known ayurvedic metals).

Patients suffering from chronic rheumatic attacks can take the powder of the root of the gigantic swallowwort and ginger in equal quantities mixed together to form 6-12 rattis. It brings on perspira-

tion, removes pain in the joints and is effective for reducing swelling of the joints

A bhasma, prepared from the ripe leaves of this tree (64 parts) and common salt (4 parts), mixed together, is highly effective in digestive disorders and removes gas

In cases of elephantiasis and the swelling of the scrotum, the root is ground into a paste with butter milk and applied to the swelling. This has been found efficacious in the preliminary stages.

Another well-known use of this tree is in ear-ache, pus coming out of the ear accompanied by pain. The ripe leaves are roasted, the juice taken, and 2 to 5 drops are poured into the ears

Gigantic swallow wort has effective use in kapha, cough, asthma and breathlessness. Dried flowers, 1-2 rattls pounded and boiled with molasses, are used as a remedy for breathlessness.

Demuk, the well-known authority suggests: "Take 125 flowers, dry them and powder them and mix them with one tola each of cloves, nutmeg, mace, pellitory root and make them into pills of half a tola each, one pill daily to be taken in the morning, dissolved in milk." This medicine is good for virility

There are many other well-known uses of gigantic swallowwort and if research is carried out it is bound to verify many of the medical claims

GINGELLY SEED

(Sans. *Tila*, Hin *Til*, Guj *Tal*, Mah. *Teel*; Tel. *Narvu*,
Tam /Mal. *Ellu*)

Til is one of the most commonly used articles. Three varieties are available, black, white and red. The black variety is considered to be the best

The oil extracted from the seeds is known as til oil or gingelly oil. It is considered as the best oil for cooking purposes from all medical points of view. It is unctuous, carminative, diuretic, aphrodisiac, increases the hair and purifies the ulcers

The seeds of Til pounded and mixed with a little butter and sugar can be given to patients suffering from hemorrhoids. Several medicated hair oils and other oils intended for massage contain Til oil.

The residue obtained after extracting oil from the seeds is boiled and bound to the stomach to regulate menstrual flow. A tub bath with the decoction prepared from the leaves of Til serves the same purpose. The decoction is given orally also to bring menstrual flow regularly

A mixture of 20 drops of Til, 20 drops of lime water and 3 drops of plain water is very useful in the ailment of gonorrhoea. It relieves pain and brings clear urine

The use of Tili as a tonic in the winter season is well-known. It is taken with coconut, dates etc.

A massage with Tili oil produces a tonic effect and administered internally, the oil allays Vayu and reduces flatulence and obesity.

GREEN CHILLIES

(Hln. *Hari Marich*)

Used regularly in the kitchen as a condiment, this pungent article is well-known and there are different varieties. Chillies of southern India are comparatively much more pungent than those of western India. It imparts taste to curries, pickles and other vegetable preparations. Used in excess it causes burning sensation particularly in the case of persons suffering from hemorrhoids. In the northern part of India black pepper takes the place of green chillies and that is, of course, better for purposes of restoring health.

The action of the green chilly is to increase bile secretion. It is a digestive appetizer and carminative. It digests unripe matter and relieves colic.

Pills are prepared out of asafoetida, green chillies (without seeds) and camphor, which when given to cholera patients brings back consciousness.

Rural folks consider the application of green chillies in the form of a paste as a good remedy for dog-bite (rabid).

One drop of the juice obtained after pounding green chillies applied to the dental cavity relieves tooth-ache.

The decoction prepared from dried chillies (i.e. red chillies) acts as a bug-killer and can be safely applied to furniture.

Green chillies contain an alkaloid known as Cantheridine and it is very useful for increasing the hair.

When a person is too much intoxicated with alcohol a decoction of the powder of red chillies (10 to 20 grains) with hot water (1 ounce) may be given with advantage.

Taken in suitable quantity chillies are useful for health. They must however, be avoided where there is excessive Pitta or impurity of blood.

GUGGULA OR GUGUL

(*Balsamodendron Mukul*)

Nowadays the problem of premature ageing is puzzling physicians and so many types of tonics are on sale that it would be quite proper to suggest a simple but effective ayurvedic tonic popularly known as Gugul or *Balsamodendron Mukul*.

Gugul trees are mainly cultivated in Cutch, Marwar and Saurashtra but are also found in other parts of the country. These trees grow to a height of 4 to 6 ft. In the winter and summer seasons their

juice comes out and is collected in the form of Gugul. This Gugul is purified with a decoction of Triphala and the pure Gugul thus obtained is used internally as well as externally. Although Gugul can be administered without being clarified, purified Gugul is much more advantageous.

Gugul is a good and cheap tonic especially for the poor and the aged. The sweet variety from the village Nara in Cutch is considered to be the best.

Gugul is a blood purifier. It removes the impurities of blood through perspiration, impurity and discolouration of the skin is also cured by Gugul.

In chronic cases of rheumatism and arthritis it helps to relieve pain and produces a feeling of physical well-being. It keeps a person fit.

It is an appetiser as well as a carminative. It relieves *vayu* strengthens the intestines. Improves the digestive system and one gets good bowel movements.

In women obesity is often a problem. Scanty menses and painful periods due to accumulation of fat and constipation respond favourably to the administration of Gugul internally.

The usual dosage in all the above conditions will be 4-6 rattis or 8 to 12 grains two to three times a day.

Gugul is used in more than 100 ayurvedic medicines. Gugul in powder form mixed with ghee and applied in the form of a paste over a bandage on chronic and non-healing ulcers shows marvellous results.

Gugul, Sulphur and Borax all rubbed together in the form of ointment is an effective cure for what is known as "Delhi Sore".

Pills prepared out of a mixture of Gugul, pure Shilajit and an extract of Gulancha known as Shilajit Rasayana taken at the rate of 2 pills twice a day counteract debility. It is particularly beneficial to people who are having trouble from enlargement of the prostate.

Given to women when the periods are about to cease, it relieves tension and other reactions. Vasaka pepper, honey and ghee along with Gugul is a good remedy for chronic bronchitis.

Gugul along with agar, khas, sandalwood etc also makes a good incense.

GRAPES

(*Sans Draksha, Hin Angur, Mah/Tel Draksha, Tem Draksha*)

Cultivated throughout India especially in the north and now extensively in Maharashtra and also obtained from Afghanistan, there are many varieties of grapes differing in size, shape and taste.

In medicine usually the ripe and dried raisins (fruits) are used.

Grapes are sweet, cooling and soothing. They are mildly laxative, refreshing and diuretic. The dry ones are much more laxative and they expel kapha (expectorant). They have a tonic, nutritive value and are regarded as blood purifiers, aphrodisiacs and rejuvenators.

The most well-known preparation from grapes is Drakshasava. Half an ounce of it taken with an equal quantity of water after the principal meals improves digestion, purifies the blood, removes constipation, gives a glow to the complexion, and helps in building up the body.

It removes fatigue and induces sleep. Another preparation known as Draksharishta, which is prepared by the method of decoction, is effective in kapha, coughing and chronic cold.

The juice of grapes can be given to the sick during convalescence and weakness. The fruits are chewed and the juice swallowed to relieve thirst. It is also efficacious for persons suffering from jaundice, and even persons suffering from T. B., phthisis etc. can take it with advantage.

A pill known as Drakshadi Vati is prepared with the powder of chebulic myrobalan, sugar and raisins in the form of balls and 1 to 2 balls a day relieve hyper-acidity, constipation and relieve any burning sensation.

There are several preparations described in ayurveda and from ancient times grapes have been used with great success in ayurvedic formulae for various disorders. Many digestive powders and pills known as Hazama Hazamas contain Draksha.

To those who are weak, emaciated, run-down with over-exertion or debilitated, the use of grapes will certainly be beneficial in the form of fruit. It is a must for growing children and expecting mothers.

HENNA

(Guj/Mah Mehndi, Tel Goeranta, Mal Mailanchi)

An indispensable cosmetic item, henna is popular with Indian women. Aromatic essence is prepared from henna and it is applied to colour the nails as also palms.

Henna is a medicinal plant, too. The leaves are cooling, diuretic, have tonic value, and are used in cases of impurity of the blood and for reducing swelling.

The flowers have stimulant narcotic properties and act as a tonic to the heart and nerves.

Some of the medicinal uses are

Take the fresh leaves of henna, dry them in the shade and get them powdered. Take this powder (10 tolas), senna leaves (2½ tolas) and purified sulphur (2½ tolas). Mix them all together in powder form.

Doses of 2 to 3 grams, morning and evening with honey, water or milk, remove blood impurities, cure scabies, pimples, itching, constipation, burning in the urine, leucoderma, and are useful in the initial stages of leprosy

A paste, made of leaves, applied on the soles of the feet will give a very soothing and cooling effect to those suffering from smallpox. There is a special medicinal quality in the leaves of henna which gives a cooling and soothing effect to persons having a burning sensation in some part of the body

Experienced ancient physicians of Maharashtra used to give the powder of the leaves, along with sugar, to cure spermatorrhoea. It stops semen passing through the urine, and makes the semen thick.

It is not a stimulant, but is mild, and hence very useful for patients of pitta temperament

A special preparation known as Tin Oxide, Banga Bhasma, prepared from the leaves of henna, is also useful in cases of spermatorrhoea, genito-urinary disorders and it has no side reactions

The seeds of henna are known as Kamarakasa, and they have a tonic and nutritive value

In chronic eczema, gout, itching, scabies, chronic wounds and abscesses the leaves of henna are made into a paste and applied. The paste is also applied in cases of pain and swelling in the joints

In cases of stomatitis and soreness of throat, the decoction of the leaves is prepared, and gargling of this water helps heal up stomatitis

Unani hakims prepare a kalpa out of henna to turn grey hair dark. It is better than artificial kalpas because of the beneficial and cooling effect of henna. Henna flowers are used in the preparation of hair oils

In ancient times a pillow stuffed with henna flowers was used to induce sleep

The bark in the form of infusion is given to those suffering from jaundice and enlargement of the liver and spleen. Two teaspoonfuls of the juice given early on an empty stomach, for seven days, are an efficacious remedy for jaundice

The flowers were used for the purpose of distillation and the fragrant water so prepared was employed by the ancients for bathing purposes.

HEART-LEAVED MOONSEED

(Sans. *Somavalli Guduchi*, *Armita*, *Hin Gulancha*, *Mah. Gulvel*, *Tel. Tippatega*; Tam. *Amradiali*, *Mal. Chittamrutam*)

Gulancha is cultivated throughout India and it has an enviable position among home remedies

It is a climbing plant and especially when it is attached to the Neem tree it becomes more effective. Its stem and root are used in medicine.

The sattu prepared from Gulancha and known as Galosattu in the form of white powder given in dose of 4-8 rattis (8 to 16 grains) is the best remedy for burning sensation. It allays pitta, dyspepsia, weakness leucorrhoea, a feeling of feverishness, and intermittent fever. It can also be given as a valuable tonic in debilitating diseases.

It is a diuretic and a form of 'bitters'. It is vermicide also and Valdyas speak of its effect on tridoshas and in restoring the balance of vayu, pitta and kapha.

It especially reduces fat. It has a Rasayana property i.e. it regulates the flow of Rasa in body.

It is a tonic for the liver, purifies the blood and improves the quality of blood.

It increases appetite, removes the feeling of fatigue, improves digestion, increases the red corpuscles in the body. One gets clear urine, its paleness disappears, strength increases and it can be used during a convalescing period.

The extract prepared from Gulancha is known as Sham Shamni. It is useful in cases of fever and can especially be given to debilitated persons, in chronic fever when there is a burning sensation, and in cases of leucorrhoea in females.

Its use in ayurveda is very extensive and we can safely recommend this herbal remedy which is easily available, for the improvement of health.

HOLY BASIL (Tulsi) ✓

Tulsi is cultivated throughout India, and finds a place in every Hindu home and near temples. Root, seeds and leaves, mainly the last, are used in medicine.

There are two varieties of tulsi, black and white, of which the black one is usually used. The juice of leaves is pungent, hot, it contains anti-pyretic properties, it helps to make vayu and kapha subside and is a stimulant as it contains an active ingredient known as thymol.

The seeds are diaphoretic and unctuous. The tulsi contains an essential aromatic oil. It is a mosquito repellent and is therefore sometimes called 'mosquito plant'.

It is a well-known home remedy. The powder of black pepper mixed with the juice of tulsi leaves is given in malarial fever.

There are some preparations available which are given in the juice of the tulsi with ginger to patients who are unconscious and have reached a stage of collapse where the pulse beat is imperceptible and the heart is sinking. At such times, the medical prepara-

tions given with ginger and tulsi juice do work wonders and the patient is brought back to consciousness

The juice of leaves is fed to a person who is unconscious through snake-bite, and 1 to 2 teaspoonfuls are given at an interval of 2 to 3 hours. The juice is also applied on the whole body. It is applied in case of scorpion sting as well.

In ordinary form, the juice of the tulsi with cinnamon, cloves, cardamom, a little sugar and milk helps a lot in common cold and influenza. It brings about perspiration, reduces fever, pain in the joints and acts as an expectorant. Sometimes the juice of the leaf is applied all over the body in cases of malarial fever.

A few drops of the juice poured into the ear stops earache. The juice of leaves serves as a rejuvenator if taken twice a day at the rate of one teaspoonful. It gives a glow to the complexion.

The tulsi has been used in India from the Vedic period. At the time of epidemics and endemics it acts as a prophylactic.

The juice of the leaves given with the juice of garlic and honey reduces cough in a wonderful way. The juice checks vomiting, it removes intestinal worms.

Leaf-juice is used along with honey to make medical preparations. In certain varieties of skin disorders like itching, ring-worm and impure blood, the juice is applied on the affected part, as also taken internally.

Some mix a little lemon juice with it, which would be more effective in cases of ringworm, but in ordinary skin troubles the juice of the tulsi alone would suffice.

Its seeds, mixed with gur or jaggery, taken morning and evening make a nutritious tonic, produce an aphrodisiac effect, and the preparation is useful in spermatorrhoea.

The powder of the root, taken with ghee daily in the evening produces a powerful tonic effect.

Another variety of tulsi known as jangli or vana tulsi is also used for medicinal purposes. One or two leaves are kept in the mouth to remove the foul smell, stomatitis and counteract diarrhoea.

The tulsi is available everywhere with ease, and being very cheap and effective at the same time it is quite a useful home remedy.

INDIAN ALOES

(Sans Kumari, Hin Ghikunvar, Mah Korphad, Tam Kattalai, Tel Kalabanda, Mal Kattavala)

This well-known Indian medical herb is cultivated throughout India along the coasts of Bombay, South India and Saurashtra and is available in plenty.

There are different varieties but mainly the sweet and bitter

ones are used. The variety which grows in the forests without the aid of any water is known as bitter, while in fields and gardens with abundant water supply, the sweet variety is cultivated.

It has leaves with thorny projections on both sides and a thick skin which is removed, and the pulp is taken for medicinal purposes.

This is an excellent remedy for children as far as liver complaints are concerned. It is a very fine stomach tonic in small doses but in large doses it produces a laxative effect and sometimes vomiting also.

The pulp is excellent for application on burns. It has a cooling, soothing and healing effect. There is a rural practice to keep this hanging in the homes with the idea that it decreases the mosquito nuisance and is also easily available in an emergency.

A well-known home remedy is made as follows. Take Kumari leaf, remove the thorns and cover and extract the pulp. Add a little turmeric powder and a little salt. It has a very good effect when there is any burning or feverish sensation, enlarged spleen, burning sensation in urine or dyspepsia and constipation.

The dose of Kumari is 1/2 to 1 oz. It increases red blood cells and hemoglobin. To be effective it should be taken on an empty stomach early in the morning and must be continued for many days. The above dose is a general one and it can be reduced or increased according to one's constitution.

The extract is known as aloes and is used with Abhrak Bhasma and Loha Bhasma in diseases of women. It promotes regularity of menses. There are several preparations in ayurveda for this purpose and it has been found that it regulates menstruation bringing it on in sufficient quantity. However, it should be taken with care if conception is suspected.

The most well-known remedy prepared out of this is Kumari Asava. This is a liquid preparation given about 1/2 oz. in dose with an equal quantity of water after the principal meals. It slowly and gradually increases blood, improves the appetite, removes debility after jaundice, improves the complexion, removes constipation, dyspepsia and brings a clear motion.

It is highly effective in the enlargement of the spleen and liver. However, this splendid effect is seen only in the preliminary stages. In very chronic cases a similar effect may not be possible.

INDIAN ATEES

(Sansk. *Ativisha*, Hin. *Atis*, Guj. *Ativisa*, Mah. *Ativisha*, Tel. *Atirasa*)

Ativisha is cultivated in the Himalayan region and the dry roots are used in medicine. The roots are bitter, astringent and act as a tonic. *Ativisha* decreases kapha and pitta, increases appetite, improves digestion and can be given in cases of diarrhoea, worms, cough, cold etc.

It is an excellent remedy for children for most disorders like fever, cough, dyspepsia, vomiting, diarrhoea and cold

Take Indian Atees, dried Aegle Marmelos, root of Pavonia odorata and Cyprus rotundus and long pepper An ayurvedic doctor will guide you about these ingredients These four combined are known as Balachatur bhadra 1-2 rattis (2-4 grains) of this powder mixed with honey is given to children in cough, cold, fever, worms and vomiting It is highly efficacious in the disorders of teething

The good quality of Indian Atees improves when used with Vayavidanga It is a very good vermicide and used with kadu, it relieves constipation

For malarial fever, a preparation consisting of Indian Atees, black pepper and the powder of Kankacha mixed together and powdered is given 6-12 rattis (12-24 grains) along with honey in the usual dose for fever It does not have any bad side-effects

This Indian herb has been used in ayurvedic medical treatment from very ancient times since Charaka and Sushruta and it is found very efficacious even today

INDIAN COWHAGE

(Sans *Atmagupta*; *Vanari*, Hin *Kavach*, Guj *Kauvanh*, Mah *Kuhul*, Tel *Pilladagu*, Tam *Poonakkali*, Mal *Nayikuruma*)

The seeds are used for medicinal purposes They are boiled and the outer cover removed and the internal material is then considered as purified

It is cold in action, nutritious, aphrodisiac, nervine tonic, useful in leucorrhoea in women The seed pods are covered with stiff hairs which cause an itching sensation when they come in contact with the body and so mischievous children play tricks with it

400 gms of the seeds are boiled in 8 lbs of cows milk till the milk becomes thick. The seeds are then decocted and pounded, then fried in ghee and made into a confection with double the weight of sugar The mass is then divided into balls which are kept steeped in honey Dosage 1 to 2 balls (each ball of 10 gms) with milk This is one of the best aphrodisiacs It increases the quantity and improves the quality of semen by increasing the sperm count and so it is used in male sterility where the sperm count is sub-normal The author has found it very effective in cases of oligosperma and aspermia but in cases of total aspermia where the testicular biopsy is not positive, the chances of recovery are very poor These balls 1-2 morning and evening, taken for a couple of weeks, increase sex desire and make a man potent and virile Hence it is very effective where retentive power is poor

The powder of Kaunchabeeja also can be taken in dose of 3-6 grams morning and evening, with a glassful of milk. It has also a similar effect

The root is diuretic and the decoction of the root is given in cases of cholera where urine is suppressed. It is even rubbed in the form of Lepa (paste) on the palm and feet in similar cases.

The decoction of the root is hypnotic also. A piece of cotton soaked in the decoction of the root and kept in the vagina and regularly changed, will strengthen the vaginal walls.

The powder of Kaunchabeeja, Shatavari, Gokharu and Ashwagandha mixed together and given in dose of 2-3 grams morning and evening along with milk, tea or coffee, imparts vim, vigour, vitality and stamina and strengthens the nerves by removing nervous debility.

INDIAN LIQUORICE

(Sans *Gunja*, Guj *Chanothi Mah Gunja*, Tel *Gurugina*, Tam *Gun-dumai*, Mal *Kunni*)

This shrub is found throughout India in two varieties, white and red. Its leaves are sweet in taste and are used with betel leaves.

The leaves, fruit and roots of gunja are used for medicinal purposes, the white variety being in greater use. It is cold in action allays vayu and kapha and is a diuretic.

There is a purification process suggested in the Indian system of medicine. Gunja is placed in a vessel containing kanji and boiled for three hours, then washed with clean water and the skin is removed.

The seeds are purgative, tonic and serve as an emetic. They are also aphrodisiac. They are poisonous and so should be carefully used.

The powder of Indian liquorice with the powder of elephant tusk reduced to ashes rasvanti and camphor along with bhringaraj, applied in the form of an ointment on alopecia (round spots on the head without any hair) helps the growth of hair.

The juice of the fresh leaves mixed with til oil, applied externally, removes pain due to vayu.

The leaves are very good for improving the voice. They are chewed and the juice is swallowed.

In the rural areas it is used as a contraceptive. One to two Indian liquorice seeds to be swallowed daily in the morning for three days from the fourth day from commencement of menses, but it is not cent per cent effective. Also in some it may have an irritant effect.

INDIAN MADDER

(Sans *Manjishta*, Hin/Mah *Manjishtha*, Tel *Mandastic*, Tam *Manditta*, Guj *Majeth*, Mal *Poont*)

Mainly cultivated in Iran and Afghanistan, also grown in India in the Himalayas and Nilgiris Mahabaleshwar and other hilly tracts. Madder is a climbing plant about the size of a pencil in thickness.

It is red in colour Manjishta as it is known in Hindi is easily available with the herb dealers It is a well-known blood purifier The roots are used for medicinal purposes

It has a cooling effect and reduces pitta is highly effective in disorders of the skin It is used as an ingredient in many blood purifying medicines, the best known being Maha Manjishtadi quath

It is mixed with liquorice and made into a paste which is applied over fractures to reduce the swelling It has a tonic effect on the uterus enables clear menstrual flow and in the rural areas it is given to women after delivery

In urinary disorders when one passes urine of a reddish colour Manjishta is given with sandalwood in the form of a decoction

Manjishta rubbed in water with red sandalwood and black pepper and made into an ointment or paste is applied on burns and it has been found effective in healing the same Ghee is also used in place of water

INDIAN SARSAPARILLA

(Sanskrit: *Sungandhi Hin Anantamala Mah Upal, Dudhasali Tel Sugandhipala, Tam/Mal Nannari*)

Cultivated throughout India but chiefly found in Bengal near Bombay and Ceylon the juice of the Sarsaparilla root and bark is used in medicine

It is a valuable blood purifier It increases the quantity of urine It is diaphoretic and taking all its qualities into consideration it has a good tonic effect on the body

According to ayurvedic treatises it increases the quantity of semen. It is a good stimulant appetiser especially beneficial in skin disorders and it maintains the equilibrium of the tridoshas.

There are two varieties available black as well as white Medically both have got the same virtues.

Indian Sarsaparilla is used to increase appetite and remove dyspepsia at the same time improving the digestion It decreases fever and is effective in cases of skin and nutritional disorders.

It is the experience of physicians of the traditional system of Indian medicine that in blood disorders and impurities of the skin mere local applications do not work wonders only temporary relief can be achieved

If a blood purifier like Sarsaparilla is administered internally in the form of infusion decoction syrup extract powder or asava it cures the disorder permanently and there is no relapse

It cures the blood impurities increases strength and improves the quality and quantity of semen It can be given to a pregnant woman

for the entire period of nine months and the new-born infant will be found to be healthy, fairskinned and handsome

The infusion prepared from Indian Sarsaparilla increases the quantity of urine and relieves any burning sensation while passing urine. Take about 2 ozs of the powder, boil it in 20 ozs of water and when there is a residue of about 2 ozs filter it. It increases urine and causes sweat.

In cases of gonorrhoea and syphilis, where the blood impurity is not relieved by any other drug, Indian Sarsaparilla produces a marvellous effect.

Sarivadyarishta is a well-known preparation made from Sariva (another Sanskrit name for Indian Sarsaparilla). Given 1/2 oz with an equal quantity of water after the principal meals, it cures many blood disorders like chronic eczema. It relieves itching and is useful in scabies, ulcers, chronic blood disorders of a syphilitic origin and allergic disorders. It is given also in cases of male infertility where venereal infection is cause.

There are several other ayurvedic preparations of Sariva in the form of ghee, jelly, oil and asava.

INDIAN WALNUT

(Hln *Akhrot*, Mah *Ramakrot*, Tam *Woodooga*)

This is a well-known dried fruit cultivated in southern India as also Kabul. The nut and the oil of the seeds are used in medicine.

The kernel of the fruit is used. The kernel contains sugar, fat and organic and mineral matter. The seeds give an oil which has tonic value. This oil has a mild laxative effect like castor oil and the kernel has aphrodisiac properties.

Many people are in the habit of eating the kernel of the nut. It improves the blood. It is sweet, heavy, a bit hot, has a tonic effect, increases the semen, reduces vayu but in excess causes pitta.

It is regularly taken as a brain tonic. It improves the memory and reduces mental fatigue.

Akhrot trees are 50 to 60 ft high and the leaves are 5-7 inches long. The bark of the tree is also used for medicinal purposes. The oil can be given in measures of half to one ounce. The leaves of the tree have also tonic value and act as a vermicide.

The leaves are rubbed with wheat flour and *puris* prepared out of it help to increase breast-milk.

Akhrot occupies an important place among home remedies as a brain tonic and aphrodisiac.

ISABGUL SPOGEL SEEDS

(Hin /Mah. *Isabgul*; Tel. *Isapagalavithulu*; Tam *Ishappukolvirat*.)

Originally a Persian herb, it is now cultivated in western India and to a smaller extent in south India also. The seeds are used for medicinal purposes. It is one of the most well-known home remedies

The seeds are cooling, demulcent and mildly astringent. They also have fine diuretic and laxative properties. Before use the seeds are cleansed of sand and grit. Soaked in water, they become swollen. They may be sifted through a fine mesh.

The dose is 2-4 grams but even half to one ounce or less can be given

It has a fine effect on the intestines and a double action, it removes constipation if any and at the same time it cures acute dysentery. It can be given with butter-milk or curd and immediately, it stops loose motions, and griping pain is alleviated

A teaspoonful of the seeds steeped in water for half an hour and swallowed is an efficacious remedy for dysentery

The powder of Kurchi 4 grains along with the powder of one dram of seeds of Isabgul gives another useful remedy for dysentery.

Dr. (Col) Chopra to whom we owe so much for the extensive researches carried out in Ayurveda, also carried out a research on Isabgul and it was found that chronic cases of dysentery which failed to react to intensive courses of emetine or Kurchi alkaloids, responded well to prolonged courses of liquid extract of Kurchi and Isabgul. Dose 2-3 dessert spoonfuls of the seeds of Isabgul with 2 drams of the liquid extract thrice or four times a day.

Whenever there is a burning sensation while passing urine, the use of Isabgul with a glassful of water gives comfort.

Isabgul one part, Harada (chebulle myrobalan) one part and Yashtimadhu one part—all three mixed very well and powdered and given in dose of 3 grams relieves constipation and one clear motion is obtained. This is a boon for persons suffering from piles.

Isabgul normalizes Kapha and Pitta, and stops the formation of mucus in the stool. It is also highly effective in cases of spermaturia (the presence of semen in the urine)

It is given in the form of a mucilage, with milk, for nocturnal emissions, with good effect.

Wherever there is bleeding due to increase of Pitta or bile, the use of Isabgul proves advantageous

For infantile diarrhoea or dysentery. Isabgul may be given in small doses at intervals of an hour or two and it has been observed that it is a very useful remedy in such cases.

JAMBOOL

(Hin. *Jamoon*; Guj. *Jambu*; Mah. *Jambool*; Tel. *Jaeraedu*; Tam. & Mal. *Naval*.)

Cultivated throughout India, the jambool tree is well-known for its astringent properties.

The bark, seeds, leaves and fresh roots are all used for medicinal purposes. The juice of the fruit is diaphoretic, anti-diabetic and useful in stomach disorders. According to an eminent physician, glucose jamboline is said to have the power of checking the pathological conversion of starch into sugar in case of increased production of glucose.

In chronic cases of dysentery and diarrhoea, a decoction of the bark is found to be efficacious. A gargle with such a decoction helps in relieving laryngitis, pharyngitis, scurvy and painful bleeding gums.

The fruit has a cooling and soothing property, but is astringent and slightly sour, so it should never be taken with milk. It must also be remembered that the ripe fruit taken in excess causes gas trouble.

Dried seeds of jambool are powdered and given to diabetic patients. Extract of the juice is given with a little salt to patients suffering from jaundice. It is given every alternate day.

Jambool fruit also acts favourably where there is an enlargement of the spleen.

A medicinal preparation from jambool, known as "Jambuasava" is useful in the treatment of diabetes. Half an ounce is given with an equal quantity of water after meals. It also removes debility, which is the main symptom of diabetes. Half an ounce of liquid extract prepared from the juice, taken on an empty stomach, is also beneficial for diabetic patients.

A syrup prepared out of the juice of fresh ripe fruit, with a little sugar, makes a nourishing, soothing and cooling drink in summer.

A dose of 20 to 40 grains of the seeds relieves scanty or suppressed urine.

KURCHI.

(Sans. *Kutaja*; Hin. *Kurchi*; Guj. *Kadachhal*; Mah. *Kuda*; Tel. *Kakakodise*; Tam. *Kashappu Vetpalarishti*.)

It is cultivated throughout India and found mainly in Thana district, near Bombay. It grows to a height of 12 to 24 ft. and bears white aromatic flowers.

There are certain varieties: white, black, sweet or bitter. In medicinal use the black and bitter type has been found more effective, the bark of the root being mainly employed.

The seeds of the tree are used medicinally, being roasted and powdered after being cleaned.

It is a form of bitters tonic appetiser astringent digestive and useful in piles, diarrhoea dysentery blood disorders pitta worms fever and excessive mucus

Nowadays a lot of complaints are heard about digestive disorders mainly constipation or dysentery To this there is a very effective remedy kutaja bark or the fruits of the tree known as indrajaya

It has been used for centuries in Indian medicine and modern research in the laboratory as well as in the clinical field has proved it to be really efficacious. Kurchi has thus found an honourable place in modern pharmacopoeia

The bark of kutaja contains a bitter ingredient of tonic value It increases appetite and can be given in acute or chronic fever It improves the digestive system and is especially efficacious in chronic stomach troubles dysentery diarrhoea sprue and piles.

It reduces mucus formation Roasted indrajaya (seeds of kutaja) cures diarrhoea and can be given for stomach troubles with butter milk or honey

Kutaja is a boon for those suffering from dysentery The powder of the bark is given with butter milk It stops the griping pain reduces mucus and one gets a clear motion and real relief

Grandmothers have been known to give indrajaya to children from their very early days so that it nullifies the Kapha Dosha and children are not troubled by worms but remain healthy normal and robust.

The bark of the kutaja contains useful salts and calcium and hence it is very useful in chronic stomatitis

In chronic fever the bark of kurchi along with gulancha prepared as a decoction is effective

Kutajaghan is a very well known remedy and 2 to 4 pills morning and evening prove effective in dysentery loss of appetite and gas trouble Kutajarishta 1/2 an oz. after meals is effective in dysentery

The powder of the bark of the tree can be given about 30 to 60 grains. The dose of indrajaya is 10 to 20 grains The decoction to be taken is 1/2 oz and extract of kutaja 5 to 10 grains

KALMEGHA

(Hin. *Kalmegha* Ben *Kalmegh* Mah. *Olenkayat* Tam
Njavembu Mal. *Nilataepu*)

This herb used as a remedy is cultivated largely in Bengal though it is available also in Maharashtra in fresh form.

It is an excellent medicine for the liver and spleen and small plants are grown During the monsoon it grows wild At the end of the monsoon season it is plucked and dried.

It is a "bitter", a form of appetiser and tonic, and most effective in liver troubles. Especially it is very good for weak children, infants as well as growing ones. Its liquid extract is available with chemists

A well-known home remedy named "Alul" is prepared containing cloves one part, cardamom seeds one part and ajawayan one part. All these are powdered and rubbed into the juice of Kalmegha for three days and kept carefully so that moisture does not affect the powder. Given 2 rattis (4 grains) along with honey, morning and evening, it cures many diseases of the liver. It is especially useful in enlargement of the liver and spleen in children.

Kalmeghasava is a very effective tonic for malaria patients or any other fever where liver and spleen derangement takes place. It is especially good after the fever has subsided.

It cures such disorders of the liver as swelling, dyspepsia, weakness of intestines, improves health and digestion. It normalizes pitta and the toxic effects of malaria.

In the febrile conditions after the fever has subsided, taken along with Drakshasava, after meals, it removes debility and improves digestion.

The dose of powdered leaves is 10 grains; juice of the leaves 30 - 60 drops.

The kshara prepared from Kalmegha is also excellent for spleen and liver disorders.

LEMON

(Hin. *Jambira*, *Nimbu*; Guj. *Limbu*; Mah. *Kagdi Limbu*; Tel *Nimmampandu*; Tam *Elumichhai*; Mal *Cherunaranga*.)

This well-known citrus fruit so commonly used hardly needs any introduction.

It has many medicinal properties. 100 ounces of citrus juice contain about 7 to 9 ounces of citric acid.

The lemon is cooling and soothing and has a tonic value. It is also given in cases of nausea, anorexia, indigestion and distension.

Borax, lemon and sulphur are mixed together in the juice of lemon and the ointment thus obtained is applied on ringworm which clears up rapidly. Many patent ointments are available in the market which produce a temporary effect, while the above mentioned ointment is very effective as far as local treatment of ringworm is concerned. A slight burning may be experienced at first.

Before taking a meal, if one takes fresh ginger with a pinch of salt and lemon, it regularizes vayu and kapha, improves the appetite and gradually increases the peristaltic movement of the intestines and helps to eliminate constipation.

Many obese people have been benefited by taking lemon juice, honey and lukewarm water, mixed well, the first thing in the morning.

Further it has been found efficacious in pregnant women who are given to vomiting. The dry skin of the fruit after removing the juice is burnt, and the ash is kept in water. Two grains of this ash with honey three times a day is an effective remedy for nausea.

The juice of a lemon or two added to a glass of boiling water sweetened to taste and taken at bedtime, works wonder in case of a bad cold.

Ghee prepared with liquorice is used for the purpose of dressing wounds

Liquorice is given with Ativisha pepper and yavakshara to children emaciated by chronic fever or cough. Liquorice taken by pregnant women promotes the natural growth of the infant and at the same time improves the complexion of the child.

Many ayurvedic preparations contain liquorice as a base. A very well known remedy is Swadishta Virechana Churna which is useful as a mild laxative and a boon to those suffering from piles. Taken 2-3 teaspoons at bedtime it acts as a blood purifier and also leads to a satisfactory motion. It is given to women after child birth to increase breast milk.

Those suffering from leucorrhoea can take it as it will increase strength and vitality. All the ayurvedic texts agree that given with ghee and honey for a long time it is the best Rasayana (rejuvenator) and Vajikarana (aphrodisiac). The Chinese have also ascertained the rejuvenating properties of liquorice and it is the main ingredient in Jintan.

The decoction of liquorice is useful in stomatitis as well as hoarseness of voice and laryngitis.

Its powder is given with honey in cases of jaundice and it allays excessive burning or heat.

Lozenges prepared from liquorice root are efficacious in bronchial affections. In ancient times the root was used as an antidote against scorpion sting.

LADY'S FINGER

(Hln *Bhindi* Mah *Bhendi* Tel *Bendakaya* Tam *Vendakkay*
Mal *Ventakkaya*)

This well known vegetable is available in the tropical countries. The seeds and fruits of bhendi are used for medicinal purposes.

The ripe fruits, unripe fruits and immature capsules are used. It is cooling, soothing, tonic, aphrodisiac and emollient. It brings about clear urine. Its action is hot and it reduces kapha.

For increasing the quantity of the vital fluid, unripe and fresh Lady's fingers (tender ones) should be taken early in the morning.

Its decoction taken with sugar is very good for persons suffering from urinary calculus and it brings about a clear flow of urine. The powder of its fruits along with sugar in dose of 3 grains is a fine and effective remedy for leucorrhoea. Unani hakims advise this for pitta prahruti in tropical countries.

For dysentery, bland mucilage is highly effective. It is given in the form of soup.

Lady's finger, if regularly used, will prove as a good tonic for both men and women and it will increase vitality, vim and vigour.

LODH TREE

(Sans Lodhra; Hin Lodh, Mah Lodhra, Guj Lodhar, Tel Lodhuga-chettu, Tam Velli-lothi, Mal Pachotti)

Available throughout India and used from very ancient times in Indian medicine, Lodhra is one of the most well-known remedies for diseases of women. It is astringent and cold in action. It heals wounds, allays Kapha and stops bleeding. It is useful in inflammations and swellings. It tones up the mucus membrane and hence the most famous preparation Lodhra Asava 1/2 oz with equal quantity of water after principal meals given to ladies allays Pitta subsides excessive bleeding, normalizes the menstrual flow and is a specific for leucorrhoea. Many expert clinicians mix it with Ashokarishta, with greater effect.

A combination of Lodhra Asava Patranga Asava and Ashokarishta, mixed very well (do not shake) and given 1/2 oz with equal quantity of water after principal meals is a boon to weak, emaciated and debilitated women. It brings normal menstrual flow and stops excessive discharge. It relieves backache, anaemia, debility brought about by multiple child births. It tones up the uterus and the vaginal walls and stops the white discharge. Appetite increases, digestion improves there is increase in the red blood cells and hemoglobin and further, ladies put on weight by its use.

The powder of the bark of the tree applied in the form of Lepa or sprinkled in the vagina heals local ulcers. Regularly given in the preliminary months of conception, it lessens the possibility of abortion or miscarriage.

A well known Ayurvedic formula 'Supari Paka' 3-6 grams morning and evening with honey and milk along with Lodhra after meals, is a boon to a lady having secondary infertility and conception usually takes place.

The dose of the plain powder is 10-20 rattis (20-40 grains).

A combination of Lodhra Alum, Punarnava and other items mixed together is used for gargling. It relieves the ulcers in the mouth and allays bleeding of the gums.

In loose motions diarrhoea dysentery and stools with blood the powder of Lodhra is given with curd and the effect is immediate.

LOTUS

The Lotus is available all over India. Considered as the seat of goddess Lakshmi it has a religious significance. There are three varieties, white, red and blue.

Lotus has many medicinal uses. The fruit, flowers and pollens are all used.

The fruit is known as Kamal Kakadi. It is a tonic, unctuous, useful in hemorrhage as well as leucorrhoea. The powder of Kamal Kakadi is also nutritious.

The flowers have a cooling and soothing effect. They relieve burning sensation, strengthen the heart and are diuretic. The decoction of flowers is given for subsiding palpitation.

Blue lotus (Nilophara) 40 parts should be boiled on a slow fire and when it is reduced to 15 parts, sugar (20 parts) should be added and we get a syrup. This syrup in dose of 1 oz with a glassful of water reduces heat in the body. It is particularly used after an attack of measles, chickenpox or small pox. It produces sound sleep and has a tranquillising effect.

Lotus honey which is obtained from the flowers is applied to the eyes for improving eye-sight. However care should be taken to see that only unadulterated honey is used.

Lotus is the best Pitta-shamaka and as Gulkand is prepared from Rose petals, so also Kamalkand is made from the petals of Lotus which is useful to allay both constipation and Pitta.

MANGO

(Sans *Amrit*; Hin *Aam*, Guj *Ambo (keri)*, Mah *Amb*, Tel *Mamidi*, Tam *Mampalam*, Mal *Mampazham*.)

The mango enjoys sovereign status among fruits in the Sanskrit literature.

The chemical analysis of the Alphonso variety shows that it contains 80% water, 4% reducing sugar and 47% non-reducing sugar. According to the Maharashtra Government's Agricultural Department Bulletin, mango contains moisture about 79%, other extract 12%, wood fibre 46%, carbohydrates 20.77%, albumenoids 94%, ash 57%, and total sugars 14.63%. Albumenoids contain nitrogen 15%.

The fruit is highly nourishing and useful in the cure of dyspepsia. Taken over a long time it relieves constipation also.

April to June is the real season for mangoes. During this season which is called Grishma Ritu or summer, a man's physical strength is on the wane, causing a certain degree of debility. The ayurvedic theory explains the phenomenon by saying that in winter the sun's rays are not straight but transverse and in summer, due to excessive heat, all vegetables and land become dry and a human being is subject to emaciation. During such a period one should partake of this excellent fruit.

Ripe mango is very well-known for its medicinal properties. It increases all the seven dhatus (body nutrients). It enriches the blood. It is very useful in cases of anaemia and sprue.

There are some physicians who keep their patients entirely on mangoes, all other foods being cut down and this is known as amrakalpa. By this treatment the patient is cured of sprue, he puts on weight and the complexion assumes a new glow. In fact this is a type of Kaya Kalpa or rejuvenation.

Some people are also fond of the unripe fruit. Unripe mango is sour, used in chutneys and pickles, but should be taken in moderation, otherwise excessive sourness may bring about pain in the joints and rheumatic tendencies.

The following are some of the home remedies known to the rural folk and practised even today.

The juice which comes out when the fruit is plucked off the tree is collected and kept in a bottle. This juice applied to scorpion bite or the sting of a bee relieves pain instantaneously. The inside kernel of the mango is roasted and given to patients in dysentery.

The liquid extract of the bark of the tree is used in cases of bleeding as well as leucorrhoea. Amchur or ambose prepared from the mango is a very useful item in cooking. It can be used in place of lime and it helps in stopping the bleeding of the gums and teeth.

Ashes of mango leaves constitute a well-known remedy for burns. Dried flowers of the tree in the form of a decoction or powder are useful in chronic dysentery and diarrhoea.

If ripe mango causes gas in the abdomen, eat it with a little powder of ginger and a pinch of black salt. Some people add powder of jeerak (cumin seeds) for the same purpose.

MAGIC NUT

(Sans *Majuphal* Hin *Majuphal* Mah *Majaphala*, Tel *Mashikaya* Tam. *Machakai*)

The Magic Nut is used in various medicinal preparations especially in tooth powders because of its astringent effect. It stops bleeding of the gums. Galls and bark are used. The decoction is used for gargling, enema and other purposes.

The round supari-like fruit displayed in the market is not the fruit of the tree but it is a home prepared by the insects. Very few people are aware of this fact.

The Magic Nut contains tannic and gallic acid. Allays Vayu. Is bitter, pungent, and hot in action. It darkens the hair.

A decoction prepared with water in the ratio of 1:16 is used for gargling. Ladies use it for douche in cases of leucorrhoea. It strengthens the walls of the genital organ and narrows the shape of the organ. The prolapse of the anal canal gets cured by washing the part with the above decoction. Similarly it is of help in the prolapse of the vagina as well. There are several preparations for this purpose but the best known is made as follows. Take a clean piece of cloth, immerse it in the decoction of Majuphal and keep it in the private part,

Majuphal alum and the delicate leaves of the Babul tree are all powdered together and this powder, mixed with honey, applied in the vagina also strengthens its walls.

Ointment prepared from powdered galls is also applied to hemorrhoids with advantage.

MANGO GINGER

(Sans *Karpura haridra*, Hin *Mah Amba-haladar*, Tam *Arukamlaka*)

Mango ginger is available in West Bengal and on the west coast of India.

It is a well-known home remedy and the rhizomes (roots) are used for medicinal purposes.

It is an appetiser, normalizes *vayu* and *pitta* and is anti-kapha. It resembles ginger in medicinal qualities but whereas ginger is hot in action, mango ginger is cooling and soothing.

Fresh rhizomes of mango ginger, cut into small pieces along with a pinch of salt and lemon, can be taken with food and it is beneficial to persons suffering from diabetes.

It purifies the blood and is useful for sufferers of gout, eczema and the effect of other toxins. It is a bit sour in taste, light to digest, brings clear motion, and it helps those who are affected by breathlessness, coughing and asthma.

It is made use of in an emergency as follows. Take mango ginger, mendalaki and sajikhara. Powder them together and make into a paste with lukewarm water. This is applied on sprains, fractures or other injury. It makes the pain to subside and reduce swelling.

Pickles prepared out of fresh rhizomes of mango ginger afford relief to asthmatic patients and reduce coughing. The fresh root is used in some parts of the country for preparing cutneys.

Apart from its medicinal properties mango ginger thus finds a place in the kitchen also.

MUSALE

(Sans /Guj /Mah./Hin Musali; Kali Musali & Safed Musali, Mal / Tam. Nellapana Kllongu, Tel Naelatadi-chettu)

There are two varieties available, white and black. The former is known as Safed Musali and the latter, Kali Musali. The white variety is more easily available and the roots are used for medicinal purposes.

It is sweet, cold, light, unctuous and the best tonic. It is aphrodisiac, strengthens the semen and is a galactagogue. The white variety contains more fat, the black one has more starch.

The powder of the white variety is boiled with milk and this milk taken daily in the morning on an empty stomach for a long period is very helpful for debilitated persons. The usual dose is 3-6 grams, but even 6-12 grams can be taken.

Many experienced clinicians give the powder of Shatavari along with Musali and it increases breast-milk. This combination is also useful to ladies suffering from leucorrhoea.

A combination of Embellie Myrobalan, Indian Cowhage, Gokharu, White Musali, extract of Gulancha, the root of Shalamali and sugar known as Mushaliyadi Churna is given in dose of 3-6 grams with honey or milk morning and evening to increase sex libido. It improves the quality of semen.

The root of Black Musali cut into small pieces is available in the market and is very efficacious. It is unctuous, diuretic, tonic and aphrodisiac. It is sweet, cold, subsides Pitta, burning sensation and removes blood impurity. The powder of black Musali can be taken in dose of 3-6 grams with honey morning and evening. Otherwise the powder should be boiled in a cup or glassful of milk and a little cardamon, nutmeg and saffron can be added and it should be taken morning and evening. If this combination is prepared with cow's milk, it is more effective.

Nowadays people take various tonics for debility. Some of these contain merely combination of oil and water soluble Vitamins, some contain Iron and Folic Acid and Minerals, a few contain male and female hormones also in smaller doses. Some such liquid tonics contain glycerophosphates also. However, it should be remembered that these are merely synthetic dietary supplements, whereas Shatavari, Ashwagandha, Gokharu, Indian Cowhage, Musali etc. described by us in the Section of Home Remedies or in the Section of Queries are very effective Ayurvedic herbs and tonics. They are quite innocent and have no side effects. They are very easily available. These tonics can be given to young and old men and women alike. The only thing to be borne in mind is that these tonics do not act in the same

way as other stimulants. They slowly and gradually enrich the Rasa dhatu (body nutrient), whereby respectively the blood, flesh, semen etc. are enriched and a person experiences a state of general well-being. The life-saving antibiotic drugs, which should be used only in serious emergencies under the guidance of an expert physician, are now being freely used even for minor ailments and they bring about a lot of debility. The diet is not as nourishing as it ought to be. It would therefore be better that grandmas and housewives learn about tonics like Shatavari, Ashwagandha, Gokharu, Indian Cowhage, Musali etc. and administer them to the family members to see that they are really benefitted with these useful tonics. Especially in the season of winter the regular use of these tonics will keep the body fine and fit for the rest of the year.

MUSTARD SEED

(Sans. *Rajika*, Hin. *Rai*; Mah. *Mohari*; Tel. *Avalu*; Tam. *Kadugu*; Mal. *Kaduka*.)

Cultivated in large quantities in our country, there are two varieties of mustard—slightly black and reddish. It is hot, irritant, reduces kapha and causes vomiting.

In a small quantity it is an appetiser, digestive and stimulant. In a large quantity it brings about vomiting.

One of the well-known five actions or Pancha Karmas of ayurveda is Vamana and for this purpose the powder of mustard seed has been used from ancient times and the objective is quickly achieved.

For proper dispersal of blood a patient is given a tub bath using water boiled with mustard. In the case of young ladies or older women where menstrual flow is not clear or is accompanied by pain or where menses has been delayed, a lot of relief is achieved if they sit in a tub containing water boiled with mustard.

In olden times, a teaspoonful or more of the powdered seeds with water was given in cases of opium poisoning so that the opium was removed by vomiting. It also acted as an antidote.

The application of mustard seeds in the form of lepa on the stomach has been found useful if there is irritation in the stomach and vomiting.

The oil extracted from mustard seed is used for medicinal purposes.

Mustard seed is also being used in the kitchen for preparing pickles etc. The powder of the seed obtained after removing the outer skin is exported on a large scale.

NEEM TREE

(Hln. Nim, Mah Kadunimba, Tel Vepa, Tam Vembu Guj
Limbado, Mal Veppu)

Cultivated throughout India the Neem tree is very well-known for its medical properties and every part of the plant is used in ayurvedic medicines the bark and the leaves being in greater use

The bark is astringent a form of bitters, an anti-periodic, and has cooling properties The fruit is emollient and acts as a laxative The leaves possess blood-purifying and antiseptic properties

The decoction prepared from the leaves works as an antiseptic lotion and is used for dressing wounds and ulcers Those who are suffering from blood impurities have a bath with this decoction where soap is contra-indicated

Poultices prepared from boiled leaves are applied on swellings In the rural areas even today fresh juice of neem leaves given in doses of 1 to 2 ozs, prevents puerperal sepsis It increases appetite relieves debility, promotes normal bleeding and strengthens the uterus

In cases of gonorrhoea when there is external swelling the boiled leaves can be applied otherwise a patient is asked to have a tub bath This relieves the pain and brings clear urine without any difficulty

There are many prescriptions for blood impurities in which the internal bark of the tree is used

Neem trees planted near dwellings have a prophylactic effect against malaria Its antimalarial properties have been acknowledged by top-ranking research workers Many European writers have found it useful in the treatment of intermittent fever and they have described its effect as akin to that of cinchona

The bark in the form of powder or decoction or fluid extract is given in cases of fever The decoction with a little black pepper and chiretta is a well-known remedy for fever

Oil prepared from the neem known as Nimbadi Oil given in doses of 10 drops with fresh milk once a day, has been found effective at the beginning of leprosy

Oil extracted from the fruits is used for application in the case of scabies, itching, blood impurities and ulcers It is known as neem abeja thalla

From the neem flower confections are made These are very useful in soothing healing and removing blood impurities

Toddy from the neem tree is very useful in dyspepsia general debility, chronic skin diseases and even in early stages of consumption.

A vast majority of people use the tender twigs of the tree even today as a toothbrush. It helps maintain dental health and keeps the mouth and breath clean and sweet.

About half an ounce of leaves mixed with camphor and asafoetida (4 grains each) and 1/4 tola of jaggery (gur) at bedtime is claimed to act as a prophylactic during epidemics.

ONION

(Sans *Palandu*, Hin *Pyaj*; Guj *Kando*, Mah *Kanda*, Mal *Ulli*, Tel. *Yarragadda*, Tam *Vengayam*)

Cultivated throughout India. Onion hardly needs an introduction. It forms an essential part of vegetables though due to its typical odour (*Durgandha*), a section of people avoid it on religious grounds but a great majority use it as routine item of food. It is a very useful and effective home remedy and its bulb and seeds are used for medicinal purposes.

It is hot in action, stimulant, relieves Kapha and has a carminative action. It is considered as musk by poor people in rural areas. In cases of cholera when nothing is available the plain juice of onion is given for drinking and on the whole body this juice is rubbed.

The bulb broken and given for smelling removes unconsciousness. In many an emergency this has been tried with success.

The juice of onion, one or two drops poured into the ear relieves earache. The juice is also applied for scorpion sting. A poultice is prepared after boiling onion which when applied to an abscess makes it ripe.

Patients suffering from disorders of Vayu can make use of onion in the same way as they do with garlic.

Onion is a constituent of many of the aphrodisiacs. Onion cut into small pieces, fried in pure ghee and taken early morning continuously for 21 to 42 days acts as a powerful aphrodisiac.

Rural folks after a long walk take onion and gur with water which gives them stamina.

In cases of sunstroke the use of onion stops thirst on the spot and mitigates the effect of sunstroke.

The powder of black gram (*udad*) is rubbed in the juice of onion for seven days and the dried powder in the form of *kanji* produces an aphrodisiac effect.

Often onion is eaten raw or with salt and pepper. Onion eaten with gur helps the growth of children.

POMEGRANATE

(Hin Anar, Guj *Dadam*, Mah *Dalimba*, Tel *Dadima* Tam *Madalah*, Mal *Matalan*)

The pomegranate is cultivated throughout India. The fruits seeds bark, root leaves and flowers have all been used for medicinal purposes from ancient times.

The bark of the fruit is astringent and the bark of the root is a vermicide. The juice normalizes pitta. The seeds help digestion.

The juice of the fruit purifies the blood and as it is astringent, it strengthens the intestines. The pomegranate is delicious in taste. The sweet variety known as *Bedano* can be given even to sick patients.

There are many drugs in which the pomegranate is used in ayurvedic preparations. The pomegranate is useful in diarrhoea, sprue, nausea and dysentery.

The fruit juice with sugar converted into syrup is useful to allay pitta, abnormal thirst and vomiting and is very effective in cases of diarrhoea. Dose 1/2 to 1 oz. two to three times a day along with water.

The powder of the pomegranate bark taken with curd is also useful in diarrhoea. Dose 20-40 grains.

Take 1 oz. of the bark of the root and 1 lb. water and prepare a decoction. When 1/2 lb. of it remains filter it. First take a purgative and then this decoction divided into 3-4 doses per day for two to three days. After three days the purgative should be repeated. This decoction is very useful in cases of worms especially thread worms.

The juice of the pomegranate along with sugar is useful in cases of coughing out blood. The juice of pomegranate flowers if dropped into the nose stops bleeding from that organ.

In case of piles the powder of the bark should be given to stop the blood discharge.

Take honey, salt and the juice of a pomegranate. Mix them. The mixture helps to remove anorexia (want of appetite).

Similarly, sugar, grapes and the seeds of pomegranate mixed together and made into chutney will give good effect in the treatment of anorexia.

Take the bark of the root and prepare a decoction with it. Along with a pinch of alum given by douche it will cure leucorrhoea and bleeding and strengthen the uterus. Use it lukewarm.

The juice of a pomegranate or the seeds do good to rickety children.

The seeds of a pomegranate are used in many digestive powders. For this purpose the Kabul (sour) variety of the fruit is more efficacious.

PAPPAYA TREE

(Hln *Popaiyah*, Guj *Papaiyun*, Mah *Popai*, Tel *Pappat*)

This well-known fruit, easily available in winter, is good for everybody. It is used even in unripe condition, as a vegetable. The juice of the fruit is the best digestive available. It is a vermifuge, anodyne and useful in abdominal colic.

The seeds of the Pappaya brings clear menstrual periods, the ripe fruit allays constipation. It is anti-Pitta, removes anorexia and increases Kapha and Vayu. It is heavy.

The milky juice obtained while cutting the unripe fruit is collected in a glass and turns into a white powder on drying. Commercial Papain is prepared from this powder. 3-4 grains of Papain after meals are given to persons suffering from hyper acidity, indigestion, chronic gastritis and several other digestive disorders.

The fresh juice of the fruit is used in cases of enlargement of the liver and spleen. One teaspoon of the fresh juice, one teaspoon of honey, along with 2 ounces of hot water, followed by castor oil expels worms from the intestinal canal.

If you are suffering from sprue, diarrhoea or sores in the mouth by all means take Pappaya fruit.

The leaves of Pappaya have a toxic effect and should be used carefully.

ROSE

(Sans *Taruni*, *Satapatri*, Hln/Mah *Gulab*, Tam *Troja*, Mal *Pannir*)

A favourite with the late Pandit Nehru, the rose is cultivated throughout India and its dry petals come in big quantities from Iran and Persia.

The flower is available in pink, yellow and white colours. The rose is cooling, soothing and beneficial to the heart and eyes. It is a laxative and a tonic and increases semen as well as enhances beauty of the complexion. It has a combined bitter and sweet taste. It is a digestive, restores the balance of tridoshas and it is highly efficacious in blood impurities.

In the Vasanta season it is available in its best form. Its petals are brought and rubbed and double the quality of sugar is added and the well known preparation Gulkand is made. On one layer

of rose petals, sugar is sprinkled, followed by another layer of rose petals, then another layer of sugar and so on. It is then preserved in a bottle and the bottle is daily kept in the hot sun for a month to form Gulkand.

This preparation is also available in the market but essence of rose is often used and instead of double the quantity of sugar, often three to four times the quantity is added, so that it tastes like a confection. It is very easy to prepare the pure product at home.

One or two ounces of the above product morning and evening help to relieve scabies, heat in the body, blood impurities, piles and pitta. It also improves the complexion. Sometimes, the extract of Gulancha and Praval Pishti is mixed with Gulkand.

Gulkand relieves constipation and induces real appetite. It is beneficial to those suffering from hyper-tension.

The araka or distilled water of rose is known as rose water. It is used as an eye-drop and also taken internally in dose of 1-2 ounces.

Small children are given Gulkand after attacks of chicken-pox and other infectious fevers to reduce the body's heat. Pregnant women also take it for toning up the foetus.

RAUWOLFIA SERPENTINE

(Sans *Sarpagandha*, Hin *Chhota Chand*, Mah *Harkai*, Guj *Sarpagandha*, Tam *Chhian Melpodil Mal Chhian Avelpori*)

Sarpagandha ranks first among all the contributions by India to the modern medical world.

It has been used in the ancient system of medicine for the treatment of insomnia, hyper-irritability and insanity. Research workers have discovered that it is highly effective in the treatment of hyper-tension.

Sarpagandha is available in the form of roots. It is the root of *Sarpagandha* that is used and its powder is used in dose of 4-6 rattis (3 to 12 grains). It has a quick effect on high blood pressure and it keeps the high blood pressure under control. A noteworthy feature is that it never lowers the blood pressure below the right limit.

It has a bitter taste so it is made in the form of tablets and 1 to 2 tablets after the principal meals and one at bedtime are given in cases of high blood pressure. It induces sound sleep.

It relieves tension, anxiety and worry and fat people especially find it effective. Whenever a patient is extremely irritable and is behaving in an unruly manner *Sarpagandha* has been found effective. However, it should be used with great care in the case of the debilitated, or those habitually depressed.

It relieves constipation in the case of patients suffering from hypertension as also headache. While it is used, a little chill or cold and sometimes sneezing, may be observed in some cases.

In the case of gonorrhoea, when there is a burning sensation and pain while passing urine and sleep is disturbed, if this medicine is given it induces sound sleep at the same time reducing pain. It is equally useful for males as well as for females.

In the Konkan area people are sometimes bitten by the snake called purusha and a massive dose of 1-2 tolas (10-20 grams) of sarpagandha powder is given with water. A paste prepared by rubbing the root in water is also applied on the affected portion.

It is given to women during certain stages of labour to increase the contraction of the uterus. It is a uterine stimulant.

REDMANGO

(Hln Kokam, Mah *Kokambel*, Tam *Murgal-mara*, Mal *Punampull*)

This is available in western India in abundance. It is cooling, soothing and it forms an essential item among the many useful commodities used in the kitchen.

The fresh fruits are an effective tonic for the heart and relieve rakta and pitta. The ripe fruits increase appetite, improve digestion and are helpful in cases of anorexia and dyspepsia.

The seeds yield an oil known as kokam oil which is a specific for dysentery where there is lot of mucus. Externally this oil is applied on the lips and other parts of the body where there are fissures.

The dose for internal administration is a quarter of an ounce in a cupful of milk, three times a day, for dysentery.

The powder of the dried fruits given along with curd has been found effective in bleeding piles. Various chutneys are prepared from kokam and they help to counteract loss of appetite.

Usually a sour taste does not suit rheumatic patients who have pain in the joints and other parts of the body due to disorders of vayu but the sourness of kokam acts favourably even in the case of such patients and it should be used in place of tamarind by these people. Dishes become tasty with the addition of kokam.

SHANKHA PUSHPI

(Hln /Mah *Shankharalli*, Beng *Dankunt*, Mal *Causjan-cora*)

Cultivated throughout India, Shankha Pushpi is a well-known Indian herb used especially for increasing energy.

It is a boon to mental workers like professors students solicitors, lawyers and educationists. The plant and its fresh juice are used for medicinal purposes

It is an appetiser digestive carminative and nerve tonic It is astringent and bitter

According to ayurvedic theory It increases the power of mental faculties and it is called a "pittashama" It improves the voice and is useful in cases of fits and epilepsy

Those who complain of poor memory can take it to advantage

It has been used in medicine since Vedic times and its pre-Vedic use dates back to 1000 B C From pre-Vedic times it has been considered useful for the purpose of conception and Dimak and Khorey have acknowledged it as a laxative rejuvenator vitaliser and nerve tonic

Students nowadays are in search of a brain tonic It can be said very safely that the parts of the tree known as Panchanga (root stem leaves flower) powdered together and taken in a dose of 3 to 6 grams morning and evening with sugar and milk improves the memory

It induces sound sleep and removes constipation fatigue weakness gas in stomach dyspepsia etc

There are various remedies described in ayurveda which contain Shankha Pushpi Ghrita

Given in doses of 1/4 to 1/2 tola morning and evening it proves beneficial in the case of undernourished children who are not gain weight and whose growth is retarded be it physical or mental

Extract of Gulancha root of Apamarga Vayavidanga Shankha Pushpi Kustha Vacha Shatavari and Chebulic Myrobalan—all these powdered together and taken in doses of 3 grams morning and evening proves efficacious in cases of loss of memory even in advanced stages

Today when there is such a lot of complaint about loss of memory fatigue mental exhaustion stress and strain this innocent ayurvedic herbal remedy can be prescribed without any hesitation Chakra Datta mentions that the fresh juice of this plant along with honey is given in many types of insanity

SENNA LEAVES

(Hin Sanaypatti Guj Sonamukhi Mah Bhuyataravade)

Mainly cultivated in South India one variety is imported also from Arabia The former is usually more in use

The leaves constitute a very well known home remedy serving as a laxative They are also particularly useful in disorders of the blood and abdominal diseases.

It has been found that constipation is usually the reason for many disorders and senna leaves act as a mild and light purgative. Young people and adults alike can take the dose and it can be given even to a weak person.

It improves digestion and at the same time purifies the blood. Senna leaves have a very important place in skin disorders.

Simply soak the leaves in water overnight and in the morning filter this water and drink it. This will give a clear motion and increase the appetite.

Patients suffering from piles invariably have constipation. Senna leaves offer relief. The following methods are employed:

Black grapes, liquorice and senna leaves should be soaked in water overnight. In the morning after boiling up the water is drunk. One gets 2 to 3 clear motions. Some people add flowers of rose, ginger, harad etc. to it.

To those suffering from excessive bile and weakness of liver, senna leaves are beneficial. The bile is excreted from the digestive system and this relieves constipation, fever, headache, burning sensation etc.

SAFFRON

(Guj. *Keshar*, Mah. *Kesara*, Tel. *Kunkumapuvvya*, Tam. & Mal. *Kunkumappu*)

Grown in the season of autumn, the saffron plant is a dwarf herb. It is mainly cultivated in Iran and Spain but now grows in Kashmir also.

It is a tonic, stimulant, rejuvenator, appetiser, digestive and anti-spasmodic. It relieves pain.

It is used in cooking and in the preparation of sweetmeats to which it imparts a special fragrance, taste and colour. A special preparation known as *dudhapaka* is made in Indian homes in which milk and rice are boiled and saffron is added.

In ancient times saffron was mixed with sandalwood and other aromatic ingredients and applied on the chest or forehead for a cooling, soothing effect and to invigorate the mind.

Saffron has its medicinal properties also. There are many tonics which contain saffron. It reduces the effect of cold. Grandma mixes saffron in milk and applies on the scalp, forehead, extremities and chest when a child is suffering from cold.

There are people who catch allergic colds off and on. The powder of saffron in dose of 1 - 2 rattis with honey morning and evening

with a cupful of milk, tea or coffee will reduce the tendency to allergic cold.

Saffron has been used in remedies for diarrhoea and dysentery. Given to young women, it helps in the cure of anaemia. It cures difficult and scanty 'periods' and promotes regular healthy, monthly ones. Saffron increases breast-milk.

Saffron improves the colour of the skin, relieves vomiting sensation and is useful in cases of worms. It is applied externally in the form of a paste in cases of headache.

It has been found effective in cases of seminal debility, and as a stimulant and aphrodisiac it is considered to be a sovereign remedy. It has been used with success in cases of weakness.

Saffron is thus well known for its food value, fragrance and medicinal properties. It is also used in religious rites.

THE SAL TREE

(Sans /Hin /Mah *Sal*, Tel *Jalari-chettu*; Tam *Taloora*,
Mal *Karimaruthu*)

Big Sal trees are found in the Punjab, Assam and Bengal. They remain green throughout the year.

Powder obtained from the tree is an astringent and is used both internally and externally for medicinal purposes. It has healing and soothing properties. It has been found highly efficacious for wounds and burns.

The powder is mixed with gingelly oil and rice and the paste is applied on a piece of cloth and used in the form of plaster for application.

Ointment prepared from Sal is also highly efficacious for burns. Take 4 parts of powder of Sal, 4 parts of gingelly oil, 1 part ghee and 4 parts of wax. This ointment is highly efficacious in skin disorders. Sal is used in Unani medicine for the treatment of eczema.

Six rattis of powder of Sal given with curd prepared from cow's milk is very effective in dysentery and leucorrhoea and especially in the case of children having diarrhoea with blood, pus and mucus.

Ten rattis or 20 grains of the powder with boiled milk daily in the morning forms a good tonic.

The paste mixed with brandy and the white of egg is a very useful application for the relief of lumbago and rheumatic pain.

The resin is burnt as an incense and gives out fragrant smoke.

SHATAVARI

(Sans *Shatavari*, Hin *Satavari*, Guj *Satavar*, Mah *Satavari-mull*; Tam *Kilavari*, *Sadvari*, Mal *Shatavari*)

In the drug known as Phalaghrita which is highly effective in cases of infertility (not sterility), Shatavari is one of the ingredients. There are various tonics available but they are hot in action whereas Shatavari is cooling and soothing and to the younger generation it is a boon. Young people who have indulged in malpractices should take Shatavari in powder form morning and evening with cow's milk in the dose of 3 - 6 grams for a few months. In the case of married people, if both husband and wife take it regularly, they will also enjoy marital bliss.

A ghee is prepared from Shatavari known as Shatavari Ghrita by taking 2 lbs of Shatavari, clarified butter 2 lbs and milk 20 lbs boiling them together and reducing to ghee only. This is given in dose of 1 - 2 tolas or 1/2 to 1 oz along with sugar and black pepper. It has a rejuvenating effect and increases the quality and quantity of semen.

Some classical tailas are also prepared from it.

SACRED FIG

(Sans *Pippala*, Hin *Pipal*, Guj *Pipala*, Tel *Ravichetu*, Tam *Arasan*, Mal *Arayal*, Mah *Pimphal*)

Cultivated throughout India, this tree is worshipped by Hindus not merely on sentimental or religious grounds but because of its valuable medicinal properties.

Its virtues have been brought to light by our ancient masters of the art and science of medicine. The root, bark and even the delicate leaves and fruits are used for medicinal purposes.

The bark is astringent, cooling, soothing, helps normalize pitta and kapha and has nutritive value. The fruits aid digestion, act as a carminative, blood purifier, tonic, aphrodisiac and increase the semen. The leaves have mildly laxative and astringent effects.

The leaves are boiled in milk and water, filtered and the milk is given to drink. It relieves the burning sensation caused by gonorrhoea and reduces pus cells.

The root bark is boiled and the infusion used for washing ulcers and abscesses. The thin powder of the bark is spread over ulcers, which it cleans and its antiseptic properties hasten healing.

Decoction of the root bark is used for gargling. Women suffering from leucorrhoea can take a douche of the same and it has been

found very efficacious. Persons suffering from blood impurities and skin disorders also take the water prepared from boiling the bark of the tree. It has been found that the bark has a specific medicinal component which purifies the blood.

Patients suffering from gout can take the decoction prepared from the root bark with a little honey added to it and it will reduce pain as a result of purification of the blood.

The delicate buds of this tree known as 'pipala jata' after being washed are pounded made into a paste and given with milk for three days after menstruation to increase the power of conception.

The fruit is dried and the powder prepared from it is given with honey to patients suffering from dyspepsia.

In early childhood when there is a hint of stammering and the speech is not clear, the fruits given to a child causes an improvement in the speech.

The fruits are an effective tonic and can be given to both men and women for purification of the sperm and ovum. It is a soothing and cooling remedy.

The juice of the bark along with that of the leaves helps to heal mouth ulcers. The application of the milk juice is also very useful in case of cracked feet and skin.

The above are but a few of the medicinal uses of the Sacred Fig which is used in many more ways as medicine in rural areas in India.

SPREADING HOGWEED

(Sans./Hin *Punarnava*, Guj *Satodi*, Mah *Punarnava*,
Tel. *Attatamamidi*, Tam *Mookkuratti*, Mal. *Tamilama*)

There are three varieties, black, white and red available of which black is very difficult to get but the red one is available throughout India.

Punarnava is one of the most important Ayurvedic herbs. It is an appetizer, brings clear motion. It is astringent, hot in action and one of the most popular diuretics. It is a *Rasayana* (rejuvenator). It is dry, sweet, beneficial to the heart. It induces perspiration.

Several formulae are described in Ayurveda containing Punarnava.

Punarnavarishta 1/2 oz with an equal quantity of water taken after principal meals, brings about clear urine, improves the blood and is highly effective in kidney disorders. The Liquid Extract of Punarnava given to patients suffering from swelling of the kidney.

known as Nephritis has been found very useful. It allays fever also.

Another remedy is Punarnavadiquath. 1-2 tolas are boiled with two glasses of water, reduced to quarter glass and divided into two doses. One such dose morning and evening brings about clear urine, removes the toxins circulating in blood and purifies the blood. It is also useful to patients suffering from renal calculi.

Punarnavadi Mandur is another popular remedy. 2-4 rattis of it morning and evening with Arogyavardhini removes constipation, reduces swelling, is useful in ascites and allays anaemia.

The name Punarnava (Puna' means 'again', 'nava' means 'new') is itself indicative of its marvellous efficacy as a Rasayana rejuvenator. In cases of swelling, whether it be general or local, Punarnava has its own unique place in treatment and extensive research carried out on this valuable drug may yield quite surprising results to the benefit of suffering humanity.

TOMATO

The tomato is cultivated throughout India. It has good medicinal properties.

The pulp and juice of the tomato help digestion by increasing gastric juices. It purifies the blood, it soothes and cleanses the whole of the alimentary canal.

The fluid is sour and sweet in taste and helps nourish the body. The maximum effect of the fruit is obtained by mixing it with pepper salt etc.

The tomato is taken in several ways — in sandwiches, salads, curries etc. It is useful in the treatment of loss of appetite and improves the working of the liver.

The tomato contains citric acid, some salts, oxalic acid and water.

People suffering from rheumatic pains, gout or an excess of uric acid do not find the tomato suitable to them, but for feverishness, biliousness etc. it has been found extremely useful. The tomato contains all the important vitamins.

The regular use of the tomato keeps the stomach and intestines fine and fit. It helps in the normal functioning of the kidneys and also helps to excrete the poisons from the body.

Available in all the seasons, it is a dietary must.

TAMARIND

(Hln *Irull*; Guj *Ambli*; Mah *Chinchoka*; Tel *Chinta-pandu*;
Tam/Mal. *Puli*.)

Tamarind trees are cultivated all over India. The fruit is carefully gathered and the pulp is separately collected and stored

Tamarind has a variety of uses. The unripe fruit is acid in taste, whereas the pulp of the ripe fruit is both sweet and acid and is cooling, carminative, digestive and laxative. It is anti-bilious and anti-scorbutic.

The leaves and seeds are astringent. Tender leaves and flowers have a cooling effect. The bark is astringent and serves as a tonic

According to ayurvedic theory, our diet should include all the six tastes — sweet, sour, pungent, acid, bitter and astringent. Tamarind supplies the acid-sweet tastes

Its use in cooking is well-known and is much in vogue particularly in South India. Added in proper measure, Tamarind is beneficial to health; excessive use may prove harmful to the body.

In summer an elixir type syrup is prepared from it, which is very cooling and anti-bilious. Sometimes it is given to patients suffering from fever, sunstroke and inflammatory conditions

It is prepared thus. Boil 1 oz. each of tamarind fruit and dates in a quart of milk, strain and add some cloves, cardamoms and a few grains of camphor

The pulp of the ripe fruit along with the skin of dates or gur mixed freely in water, stirred and filtered, along with pepper, cardamom, clove and a little salt makes a very tasty and delicious rasam, which is often taken along with food

It is commonly used in the preparation of curries and chutneys

When heavy intoxication is caused by Bhang or cannabis indica, the syrup of panaka prepared from tamarind serves as an antidote. It is also given in cases of liquor or dhatura poisoning

One tola each of tamarind pulp, dates, seeds of pomegranate and embellic myrobalan are powdered together and mixed with 32 tolas of water. About 2 ozs. dose of the resultant emulsion is then taken

In medicine, the pulp of the fruit, seeds, leaves, flowers and the bark are all used

The pulp of the fruit is useful in constipation. According to the Unani system, the pulp is effective in controlling fever. It purges the bile.

The red outer covering of the seed is an effective remedy against diarrhoea and dysentery. About 10 grains of powder of the seeds with an equal quantity of cumlin seeds and sugar is given 2 - 3 times daily.

The seeds powdered and given to women are beneficial in leucorrhoea. Another method is to soak the seeds in water overnight next morning the skin is removed and the seeds are immersed in milk and given for drinking. This removes leucorrhoea.

The seed rubbed with water and applied to a scorpion sting renders relief.

For the prevention of smallpox villagers use seeds with turmeric powder and an equal quantity of water for three days.

Leaves are crushed with water and juice extracted. It is useful in feverish conditions and in burning when passing urine.

Poultice prepared from the leaves applied on swelling relieves the trouble.

Juice extracted from the flowers is given internally for bleeding piles.

Gargling with tamarind water aids in the healing of sore throat.

Tamarind water with ghee and sugar will stop diarrhoea caused as a result of drastic purgatives.

The bark of the tree is burnt and from the ash kshar or salt is prepared which is very efficacious in chronic abdominal colic. This is known as Chinchakshara.

Tamarind is efficacious in preventing or curing scurvy.

In short tamarind which is widely used in cooking has numerous medicinal applications.

TURMERIC

(*Sans Rajani, Hin Haldi, Mah Halad, Tel Haridara, Tam/Mad Hanjal*)

Turmeric is one of the most useful of our condiments. Grown in India and available in fresh form throughout the year, it is versatile in its uses.

The tubers and rhizomes are the parts used. Haldi acts as a stimulant, carminative, tonic, appetiser, astringent, decreases vayu (aches and pains) and is useful in blood impurities. It is used in the treatment of cough, anaemia, swelling, hiccups and ulcers. Here are some remedies with a Haldi base.

In cold and cough, tiny pieces of turmeric boiled in milk should be eaten and the milk drunk. This clears the throat.

Turmeric and Aamalaki (*Embellic Myobalan*) should be taken together in the form of a decoction. This will clarify the urine, remove constipation and lessen the burning sensation (if any) while passing urine.

Shodhal, a great authority on Ayurveda, suggests that the fresh leaves of tamarind and turmeric should be rubbed together and filtered with cold water. This water should be drunk once a day. This is a highly effective remedy and a preventive measure against smallpox.

For swelling caused by external injuries, turmeric rubbed in water and applied in the form of paste relieves pain and reduces swelling.

Turmeric given to women in the post-delivery period purifies breast-milk and strengthens up the reproductive organs.

Turmeric powder is used for rubbing on the skin of babies at the time of bath and this makes the skin nice smooth and clean. Turmeric, however, is mixed with the powder or green gram, gingelly or yellow sarson oil.

For diseases of the eye, tamarind leaves and turmeric in the form of a poultice externally applied to the eyes, relieves swelling and pain. Even if the eyes and ulcers are washed with a mild decoction of turmeric, they become clean and pain is reduced.

Fresh turmeric juice is applied to ulcers, wounds etc

The powder of the root, 8 - 10 rattis (16 to 20 grains) twice a day with honey is given for dyspepsia, gastric troubles, flatulence and gastritis.

A paste of turmeric along with neem leaves is used for ringworm, itching, eczema and other skin disorders

The preparation known as 'Brihata Haridrakhanala' prepared from turmeric given in doses of 3 to 6 grains with a glassful of water morning and evening acts effectively in eradication of urticaria and other allergic manifestations. Further it purifies the blood

UNABA

The fruit is used for medicinal purposes—both fresh and dry

It is cold in action. It brings about perspiration. It allays Kapha. It is an expectorant.

In feverish conditions the fresh fruits are given or the decoction, to satisfy thirst.

By the use of Unaba, the blood is purified, skin becomes fair and complexion improves

Several Unani preparations contain Unaba as an ingredient. It is used in Unani cough syrups and mixtures. The syrup prepared from Unaba is the best Pitta-shamaka

The dry fruits are readily available with Unani drugs and herb-sellers

VAYAVARNA

(Sans *Varuna*, *Marlinga*, Guj *Mah Vayavarna*, Tel *Urumatti*,
Mal *Nirva'a*)

Usually available throughout India mostly in Bengal Assam and Central India the root and bark of this plant are used for medicinal purposes

Vayavarna increases appetite secretion of bile and as a diuretic is of great help in the treatment of urinary stones Vayavarna is combined with pashanabheda, punarnava, gokharu, giloy, to form what is known as Varunadiquath One tola of it boiled in two glasses of water and reduced to a quarter has been found highly efficacious in urinary disorders It is also helpful in stages of fever It is a bitter tonic and gives a feeling of well-being to the patient

The bark and leaves are made in the form of a paste which is applied externally as fomentation

Mentioned in the ancient texts are several other medicines in which Vayavarna was used as an ingredient by the sages

VASAKA

(Sans *Vasa* Hin *Ardusha*, Guj *Ardushi*, Tam *Adhatodal*,
Mah *Adulsa* Mal *Ataloetakam*)

Vasaka is a very well known remedy available everywhere and it is especially popular in rural areas Acknowledging its medicinal properties it has been adopted by modern medical practitioners also

This bush grows in all parts of India and the bark flowers, roots and leaves are used in medicine The leaves enjoy a reputation as a useful remedy in the cure of coughs and bronchitis

The plant has pungent and astringent taste It is 'cold' in action It normalizes kapha and pitta and improves the voice It is useful in ridding the patient of coughing and asthma and can be given as a cure in any disease with which these symptoms are associated It is beneficial to the tuberculosis patient Vasaka's special virtue is stopping bleeding due to the aggravation of pitta, through the mouth nose genitals or the urinary systems

The leaves are dampened and then pounded and one teaspoon of the resultant juice is useful in cases of chronic bronchitis asthma and tuberculosis This is not to say that it always cures all these diseases but it does give immediate relief

Being a very good expectorant it draws out all kapha (phlegm) accumulated in the lungs In many cases where bronchitis is due to lack of appetite and poor digestion the juice of Vasaka is mixed with the juice of ginger and honey and given in the early morning on an empty stomach

Given in the early stages of tuberculosis, the juice of Vasaka, thrice a day, helps a patient who is prone to incessant coughing. In many of the cough syrups that are available, Vasaka has been used either as a base or as an ingredient.

Boiled and put on the bladder region, the leaves produce a diuretic action, reduce the swelling of the kidney and lead to clear urination. Persons suffering from bleeding piles or diarrhoea, accompanied by bleeding, or women suffering from menorrhagia can take the juice of Vasaka 2 to 3 times a day to great advantage.

Dried and powdered leaves also form a remedy for bronchitis in the dose of 40 grains twice a day. In liquid form the dose is about half to one teaspoon. In excessive doses of 1 to 2 ozs. an emetic action results inducing vomiting in which all the kapha is removed.

In ancient times the root of the Vasaka was tied on the back below the navel region and it is said that it produced safe, painless delivery.

Vasa Avalaha, useful in easing all sorts of coughs, especially in the case of asthma, and bronchial congestion, is made in the following manner: the juice of 1 seer of Vasaka leaves is boiled with 1/4 seer of white sugar, 4 tolas long peppers and 4 tolas pure ghee, until the mixture is reduced to a jelly form. After cooling, 1/4 seer of honey is added and the preparation is mixed thoroughly. The mixture is given in 1/2 ounce doses.

A liquid preparation of Vasaka known as Vasasav given in half ounce measures after the principal meals, reduces production of kapha (phlegm) and relieves excessive coughing. The juice of Vasaka leaves softens the bronchial tube.

It is also useful in reducing aggravation of pitta and discomfort due to jaundice.

The roots and bark possess a virtue well-known for their expectorant properties.

If well-known patented expectorant remedies have failed to give you relief, by all means try this home remedy.

VIDANGA

(Sans *Vidanga*, Hin *Balberang*, Guj *Mah Vavadinga*,
Tel *Vavidungalu*, Tam *Vayuvilangam*)

Vidanga is a well-known home remedy and in Sanskrit literature it is termed "jantanasa". The name suggests its fine germicidal and bactericidal action.

It is well-known in India and is also available in Singapore, Burma and Ceylon. Its fruits are as small as black pepper but smoother than the latter. New seeds of vidanga are reddish in colour but they become slightly black as time passes. Old fruits are used in medicine.

Vidanga allays vayu It is diuretic a mild purgative and kills worms It is an appetiser digestive blood purifier and rejuvenator

It is also a Rasayana and while taking it the urine takes on a reddish tinge Vidanga has a good effect on the whole system especially on the lymphatic glands

Grandma starts the daily routine for the infant by giving him milk which is boiled with a few seeds of vidanga Such milk is easily digestible and does not give rise to worms There is no gas formation or griping pain It is thus an ideal indigenous gripe cure

It is equally effective for worms in adults It is given in the form of powder or decoction and the worms are expelled The usual method is to give the powder with honey in the dose of 2 - 4 grams followed on the second day by a mild purgative

In ancient times vidanga was used as a blood purifier and many uses external as well as internal are mentioned It was given in food as well as drink

It has been found that the slow steady and gradual effect of vidanga on the body is that it increases appetite brings clear motion increases weight and improves the complexion The body becomes light and a person generally feels energetic and well

In the case of infants when food is not properly digested the abdomen becomes enlarged and the upper and lower extremities become thin and emaciated If vidanga is given it produces considerable improvement

There is an effective course of rejuvenating treatment known as Vidanga Thandul in which the seeds of vidanga and liquorice are powdered and a patient subsists entirely on this powder with honey He has to take only a little rice with ghee green gram (boiled) and the powder of embelic myrobalan

He must carry out this regimen for a month or two Experienced vaidyas carry out this treatment even today in Gujarat and Saurashtra It has no side reaction whatsoever but produces a Kaya Kalpa effect or body rejuvenation The patient starts getting good appetite improves his digestion there is purification of blood clarification of the bowels and ultimately chronic disorders like dyspepsia piles and blood impurities are eradicated

There are many medicinal preparations described in ayurveda which are vermicidal and these contain vidanga as the main ingredient

The powder of vidanga seeds is given in the form of snuff for chronic cold and sinusitis or a Peenasa or onesided headache

Vidanga is a really effective home remedy It saves lot of money because by its use it helps prevent disease in children as well as adults

WHITE GOURD MELON

(Sans *Kushmanda*; Hin *Golkaddu*, 'Guj *Kohir'a*, Mah *Kohala*, Tel *Boodigammadi*; Tam *Kalyan-pooshini*, Mal *Kumbalam*)

This well-known vegetable is plentifully available. It is unctuous, nutritious, allays Pitta. It is cold in action, it is diuretic, soothing, stops bleeding and is useful in Rakta Pitta (hematemesis and hemoptysis).

Being cold in action, if the juice is given to persons having a severe attack of insanity it acts favourably. In the case of high blood-pressure, the patient gets sound sleep, constipation is relieved and Pitta is allayed.

A well-known preparation from this is known as *Kushmanda Avaleha*. 1-2 teaspoons morning and evening with milk or other suitable vehicle, allays Pitta, cough and burning sensation. It is given to patients suffering from phthisis where vomiting of blood is noted and for this purpose even the *Pishti* of Pearl (*Mukta Pishti*) can be given 1-2 grains with this jelly and instantaneous result is achieved. It can be given to patients suffering from piles (with bleeding) and to ladies having excessive bleeding.

WINTER CHERRY

(Sans *Ashwagandha*, Mah *Asagandha*, Guj *Asundha*; Tam *Achutagandhi*, Tel. *Penneroogandha*, Mal *Pevetti*)

This plant is readily available in western and eastern India. Usually its roots, and sometimes the leaves, are used for medicinal purposes.

It is a renowned tonic, aphrodisiac and nerve sedative. In addition, it has astringent and alterative properties.

Leaves and roots are narcotic. It is also diuretic and a form of bitters. It decreases *vayu* and *kapha*.

Besides being a tonic it works wonders especially in cases of backache, pain in joints, rickets, seminal debility, premature ageing and weakness due to sexual exhaustion.

It is equally beneficial to ladies. It reduces weakness, cures leucorrhoea and tones up the uterus. It is very useful during convalescence.

The preparation of this medicine is very simple. Take the dry roots of winter cherry and get it powdered. 3 to 6 grams of powder either with honey or sugar and ghee given morning and evening along with a cupful of milk nourishes the body, rejuvenates the whole system and is most beneficial for an emaciated person.

Those who are very thin and want to gain weight and become healthy and robust should take it morning and evening with a cupful

of milk for at least a period of three to six months and notice the difference. It is but natural that when such an experiment is being carried out, too much of fried things, and food of sour, acid and pungent tastes should be avoided and only simple nutritious diet should be taken.

Ashwagandha not only builds up physical strength but is ideal for nervous debility and nervous exhaustion. It removes weakness of the nerves, exhaustion, insomnia and mental debility.

There is a well established form of massage with the oil prepared from Ashwagandha for a thin and emaciated body. External application of Ashwagandha oil proves beneficial in the case of emaciated children suffering from rickets and young women with poor bustline.

Nowadays young people generally complain about nightmares and weakness of the seminal system for which the use of Ashwagandha morning and evening as indicated above helps a lot. A syrup prepared from Ashwagandha can be given to under-nourished children, and it cures skin disorders as well.

Ashwagandha along with vidarikanda and liquorice in the form of powder, given morning and evening, increases breast-milk.

The dose for treatment of rickets in children is 4 - 6 grains 4 times a day with honey and cow's milk. 8 - 16 rattis or 16 - 32 grains at bedtime with honey and milk relieves vayu and brings sound sleep.

It is very useful and efficacious in cases where there is excessive rapidity of the heart's action. It tones up the heart.

Expert ayurvedic physicians prescribe it in cases of infertility. The woman has to take this powder for four days after the menstrual period along with cow's milk.

Ashwagandha, is employed in numerous ayurvedic remedies and a separate treatise can be written on it. Suffice it to say that it is a boon for emaciated, under-nourished and physically and mentally exhausted individuals.

SECTION TWO



YOUR QUERIES

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YOUR QUERIES

PNEUMATISM—SCIATICA

R L S Dhond

Your age is 63 and you are a businessman. You suffer from Sciatica. The pain in the left leg right from the hip joint to the toes increases in the morning and evening and it is unbearable. You have undergone various types of treatment without any tangible effect.

Sciatica is described in Ayurveda as Gridhrasi. It is one of the disorders caused by the vitiation of Vayu. You are right when you say that the pain is unbearable and makes you uneasy.

You can take Maha Yoga Raja Guggula 2 pills morning and evening with lukewarm water or ghee and sugar if it suits you. Otherwise it can be taken with a cupful of milk also. Massage a mixture of Maha Narayana Tail and Visha Garbha Tail on the hip joint as well as the whole leg.

Take Punarnavadiquath, Maharasnadiquath and Dashmulquath in equal quantity. Powder and mix them. To half to one ounce of this mixture add two glasses of water. Boil it till it is reduced to one fourth. Filter and along with this also you can take the above-mentioned Guggula.

Many a reader has asked me often about my prescribing Guggula frequently for disorders of Vayu and they want to know something about Guggula. To satisfy their curiosity I intend to write in detail about Guggula here.

The Latin word for Guggula is "Balsamodendron Mukul". Sanskrit, Guggula. English, Salaitree. Gum Gugal or Indian Bedellium. Usually it is known as Gugal. When fresh it is moist, viscid and fragrant and of a golden colour. It melts in the sun and forms an emulsion in hot water. Gum is the part used and is available throughout India, east, west, north and south.

It is pungent, bitter and astringent. It allays Vayu and Kapha but slightly aggravates Pitta. It is light in action. It is digestive, increases appetite, gives strength. It is Rasayana. Its action is that of a rejuvenator. It is also an aphrodisiac.

In cases of fractures it helps filling up and joining the bones and so it is known in Sanskrit as a Bhagna Sadhana Kara.

Guggula is purified and then used as a vehicle with several articles of ingredients in disorders of Vayu and Kapha. Especially in cases of rheumatism, preparations containing Guggula help a lot. Guggula in pure form can be given without mixing any other ingredients in disorders of Vayu in dose of 4-6 rattis and has proved efficacious.

Some scholars after research on the use of pure guggula have found it beneficial. One noted physician of modern medicine a few years ago mixed Gold Bhasma and Maha Yoga Raja Guggula and gave it with the decoction of Maharasnadiquath for a pretty long period for Rheumatism, Sciatica and similar other ailments with encouraging results.

On the other hand the analgesics, anti-pyretics and anti-rheumatic drugs of the modern system of medicine have many side reactions, are habit forming and offer only temporary relief.

It should be admitted, however, that where there is severe osteoarthritis which has not responded to any line of treatment, the above combination has not proved as effective as in the case of rheumatism, sciatica and other disorders caused by vitiation of Vayu.

Guggula is a gum obtained from the trees and there are several formulae containing Guggula as the main ingredient, in the form of vehicle, of which the following are most well known.

TRIPHALA GUGGULA 2-4 pills morning and evening given in cases of obesity, blood disorders, constipation and skin infections, has been found highly efficacious. It is a simple preparation obtained by mixing Guggula 4 parts, Triphala 3 parts Pippali (pepper) 1 part with enough quantity of honey to make a pill. It has been found very effective in gonorrhoea, ascites, fistula, chronic cases of syphilis and ulcers not healing properly.

AMRITA GUGGULA is given in blood disorders and removes feverishness.

SIMHANADA GUGGULA is effective in rheumatism—2 to 4 pills morning and evening—but as it contains castor oil it has a laxative action and preferably may be given in Vatika disorders where constipation predominates.

KANCHANARA GUGGULA is given in cases of glandular swellings around the neck or inguinal region (these take the form of swellings and can be felt by the fingers). It is also given in cases of blood impurities.

KISHORE GUGGULA 2-4 pills twice a day along with Maha Manjishtheadiquath gives promising results in cases of blood disorders especially gout.

YOGA RAJA GUGGULA is the most well-known medicine containing Guggula and is easily available everywhere. It is used in several disorders—gout, sciatica, rheumatism, amenorrhoea occurring in women due to obesity or lack of blood, painful menses, piles, disorders of semen, worms, fistula, etc. 2-4 pills are given twice a day along with decoction of Rasnadiquath or any other decoction according to the disease. Rasa Sindur and oxides (Bhasmas) of Loha, Abhraka (mica), etc. are mixed with this Yoga Raja Guggula and specific preparation known as Maha Yoga Raja Guggula Forte is obtained. It is highly

effective in improving digestion, increasing appetite, and normalizing Vayu. It is a rejuvenator and it allays pain.

Guggula has the property of purifying the blood. It increases sweating and removes waste materials through sweat. It increases strength and stamina. It regulates the circulation of Rasa (Rakta also). It promotes normal secretion of the digestive juices, regulates the assimilation of the Rasa from the intestinal canal and has also a carminative effect and hence it has a control on Apana Vayu; and, therefore, when given to ladies it has specific effect on the menstrual flow; where there is an excessive flow, it decreases the flow and vice versa, by its dual action.

Hence, in cases of secondary infertility, where menses is scanty and not regular, Guggula in combination with Bola and Loha Bhasma with similar other ingredients, has been found efficacious and encouraging results have been obtained.

Guggula mixed with pure ghee and made into paste and applied on ulcers and sores has remarkable healing properties and is a specific for "Delhi Sores" occurring in Delhi and northern parts of India. For this purpose Sulphur, Borax and Guggula are mixed together in the form of a paste and applied. Usual dosage of Guggula would be 30-60 grains (15-30 rattis).

A specific preparation containing Guggula, Pure Shilajit and Extract of Gloya all three mixed in equal quantity and prepared in the form of pills, has been found effective in cases of enlargement of the prostate, weakness due to old age, etc. In fact, it may be considered a tonic of geriatrics, ideal and unparalleled. It may be called Shilajit Rasayana. Two pills twice a day with water, tea or coffee can be taken. This combination has a fine effect on the thickening of arteries known as arteriosclerosis. It regulates blood pressure and is particularly beneficial to patients who are obese and suffer from accumulation of gases in the abdomen. It can be given in several disorders under the guidance of an Ayurvedic physician.

Guggula is contra-indicated in pregnancy because it is likely to cause abortion.

BRONCHITIS

C. D., Bombay

Your wife is suffering from constant coughing at intervals of a month or two. X-ray was taken, the lungs are normal, and there is nothing wrong with the respiratory system. However it has been diagnosed that she is suffering from bronchitis. She has taken anti-histamines, multi-Vitamins, Prednisolone broad-spectrum antibiotics and various patent cough syrups but very little relief has been achieved.

Bronchitis is known as Kasa Roga in Ayurveda and it is of five types. In the preliminary stage it is known as Tivra Kasa and when it becomes chronic it is known as Jeerna Kasa. There is no reason

why this should not be cured Sometimes a change of place helps e.g. by shifting to a place like Marwar or Poona (which are dry places) from a place like Bombay (where Kapha is likely to become predominant), a patient feels much better and the ailment is reduced

You can give your wife Sitopaladi Choorna 6-12 rattis mixed with Abhraka Bhasma No 1, one to two rattis and Sabarshringa Bhasma 2 rattis with honey, morning and evening, and Kantkarya-Avaleha 3 grams, also morning and evening

Vasaka or Vasa (Eng Malabar nut, Hin Adusa, Guj Ardui, Mal Atalotakam) is available very easily throughout India The leaves are to be used for your purpose Take fresh leaves, wash them very well and after pounding, extract the juice of the same One teaspoonful of this with half a teaspoonful of the juice of ginger mixed with honey taken morning and evening is very efficacious in all cases of acute or chronic bronchitis The only thing required is patience The treatment will first of all expel the Kapha and clean the respiratory system The Ayurvedic line of treatment is entirely different and the underlying principle in the treatment of such cases is to increase the appetite improve the digestion and stop the production of Kapha rather than suppress or depress the distressing symptoms

There are various preparations of Vasaka available, especially Vasa Avalaha, which is highly efficacious in cases of Kapha, Cough, Bronchitis, Laryngitis and similar respiratory troubles You can prepare Vasa Avalaha at home even It is quite simple Take the juice of Vasa leaves 4 lbs, white sugar 1 lb, long pepper 8 tolas Boil them together till it is reduced to jelly After cooling add about 1 lb of honey and stir it very well The dose would be half an ounce morning and evening This relieves patients of asthma, bronchitis, laryngitis and other respiratory troubles very much

You have asked whether one can continue modern drugs, along with Ayurvedic line of treatment I personally feel that in other cases co-ordination can be possible or desirable but in your wife's case the drugs which you have mentioned, especially anti-histamines Prednisolone and broad-spectrum antibiotics should be avoided Leading authorities on the modern system of medicine are very clear that these drugs do not help to cure the ailment and broad-spectrum antibiotics particularly should be avoided in common cold, flu etc

A word about diet You cannot certainly carry out the above Ayurvedic line of treatment with full liberty in regard to diet Curd butter-milk, fried things chocolates, aerated waters—all must be avoided So should cold wind be avoided The patient should take rest when the attack is there

There are various preparations which would be useful and especially those containing Yashtimadhu, in the form of pills These pills are to be kept in the mouth, chewed and the juice swallowed This gives also prompt relief in the case of dyspnoea, i.e. where there is

difficulty in breathing. Coughing is relieved with this chewing of Yash-timadhu Gargling with salt water morning and evening, will be advisable

I hope with this line of treatment, there will be slow and gradual recovery and if the treatment is continued for a couple of weeks, there is no reason why the patient should not be cured. Constipation, of course, must be got rid off and that can easily be managed

HYPOGONADISM—1

A S P., Aurangabad

You are suffering from hypogonadism and secondary character development is not proper. The genital organ has not developed well. You want to know the simplest application which would not cause any irritation or blister.

Take pure almond oil 2 ozs and pure saffron, musk and amber each 12 grains and Akkalkara, nutmeg and mace each 12 grains Pound all these in a powder form and mix in oil and this mixture should be rubbed in a mortar for a couple of days The preparation is ready. Whenever application is necessary, shake the bottle well and take about 15 drops Apply this oil for 10-15 days, morning and evening on the entire genital organ and scrotum This can also be taken internally 5-10 drops with a cupful of milk along with Vrishya Vati pills 2 morning and evening Your age is 23 at present and I don't think that administration of sexual hormones by way of injections would be of any help

There are other preparations available in the market for local application on the genital organs which are quite harmless

Shri Gopala Thalla can be rubbed on the male organ for about 10 minutes daily. Results will be visible within a few weeks. A general massage all over the body is also recommended This preparation can also be taken internally along with milk

We have dealt elsewhere in this section with Ashwagandha in great detail, and Ashwagandhadhi Tail is also effective in bringing about development of the underdeveloped organ

There are many Tilas available in the Unani system of medicine Some of them cause burning sensation and should be used under the personal supervision of an expert physician But, there are simple, plain and easily available remedies also e.g Rogan Morcha, Rogan Kharatin, Rogan Baiza Murga, Rogan Bhanga, Rogan Birbhahoti and Rogan Badam All these Rogans (oils) are mixed together, applied on the genital organ morning and evening and a gentle massage is carried out A preparation known as Mrig Madadi oil also promotes the development of the organ

The above preparations are in no way erotic and they do not straightaway promote erection but they strengthen the tissues, cells, nerves, and muscles and help in the ultimate development of the organ.

BLOOD—IMPURITIES—I*S. S. P., Poona*

I have gone through your letter and noted the contents. I thank you for your compliments and I am glad to note that you and your friends have been benefited by the advice given by me.

You have enquired about one of your family members, who is suffering from skin diseases and, you rightly call it, the impurity of blood. In Ayurveda, blood is known as Rakta Dhatu and it is the transformation of Rasa Dhatu, which is naturally prepared from the food (Ahara) we take, into blood.

There are various reasons for impurity of blood, which is known as Rakta Vikara popularly. Usually, scabies, itching and eczema are the diseases of blood impurity known to the masses, but Ayurveda deals with this subject in much greater detail. Blood is considered as life in Ayurveda and Shusruta emphasises the need for preserving the normal health of the blood to enable a human being to live a long, happy and diseaseless life.

Atreya in Sutra Sthana, Chapter 24 says "The pure blood invests a person with strength, complexion, happiness, long life, virility, and this blood gets vitiated by the use of very acute and hot wines or other intoxicants containing alcohol, excessive use of salt and alkalis, acid, pungent and sour things, the use of horse gram (chana), black gram, til (gingell) oil and all varieties of green leafy vegetables, by the use of meat of the aquatic animals like fish, the use of curds, whey, butter-milk, vinegar, sura and other varieties of alcoholic beverages, sleeping in the day-time, unctuous and very heavy food, indulgence in over-eating, anger, exposure to heat of the sun and the fire, suppressing natural urges, fatigue, injury, grief, and eating while the previous meal is under digestion." One has to avoid all these so as not to become the victim of disorders of the blood.

Then Atreya says that sores in the mouth, infected condition of the eyes, diseases of the mouth, sleepiness, abscesses, rheumatic condition, discolouration of the skin, excessive thirst, burning sensation, anorexia, headache, indigestion of food and drinks, exhaustion, excessive irritability, delusion of understanding, saline taste of the mouth, excessive perspiration, tremors, boils, wheals, pimples, dermatitis, rashes and similar disorders occur as a result of blood impurity.

Here the reader should note that the learned physician has mentioned mental factors also as causing blood disorders. There is thus a correlation between the psychic and somatic factors.

Nowadays there are plenty of ointments containing Prednisolone, broad-spectrum antibiotics and anti-histamines and it was thought that with the introduction of Corticosteroids most of the skin disorders will disappear but, on the contrary, the problem is ever on the increase, because mere external applications are not sufficient.

Internally, drugs should be given to purify the blood, improve the circulation, digestion and assimilation of the food juice and mak-

ing sure that Rasa Dhatu reaches each and every cell of the body to enrich the cells. Ayurveda-acharyas of ancient times were clever enough to discover blood purifiers known as Sariva (Indian Saras-parilla), Anantmoola, Manjishta, petals of Rose, Yashtimudhu, Ushaba, Chopachini etc. The liquid extract and other forms of these drugs were given and it was observed that slowly and gradually the itching sensation disappeared, the boils subsided, complexion became fairer and the blood impurities vanished.

Gandhaka (sulphur) purified in milk is also used in Ayurveda and 6-12 grains are given morning and evening. Readymade preparation from this known as Gandhaka Rasayana along with powder of Neem leaves, Arogyavardhini No 1 two rattis and leaves of Mendi (Sans Madanyantika, Eng Henna, Hin/Guj/Mah Mendi, Tel. Goeranta; Mal Mallanchi, Tam Maruthoniri) helps a lot in getting rid of blood impurities.

MENDI is easily available all over India. The leaves are used for purposes of purifying the blood. These leaves are brought, dried and powdered. Dose of this powder is 6-12 grains morning and evening with water and if it is given along with Gandhaka Rasayana and Neem leaves, the effect is quick and long lasting.

A mixture of Punarnavarishta, Mahamanjishtadi quath and Sari-vadyarishta (all in equal quantities), half an ounce with equal quantity of water after principal meals will also be found useful.

As far as external application is concerned, various remedies known as Maha Marichyadi oil, Neema Patra oil, Neema Beej oil etc. are available but one should not lay much stress, as I have mentioned earlier, on external application only but should try to have the blood purified by internal remedies.

A word about diet. As we have seen already, the intake of curd, til oil and other things causes the vitiation of blood and hence it is quite necessary that restriction on diet should be observed. Tamarind, lemon, sour things must be avoided. Banana can be taken if easily digested. No soap should be used for washing the skin. Instead the powder of horse gram, or green gram should be used which could be washed off with the powder of embell myrobalan known as Amla. Separate towel and clean clothes should be kept because if the same towel is used by other family members, it is quite likely that the disease may spread from one to the others.

Overeating should be avoided, bowels must be moved. Constipation is one of the most important causative factors for impurity of blood that should receive attention. We have dealt with the same separately.

ASTHMA—I

T P B Vile Parle

You are suffering from Asthma and you have tried the mixture of Abhraka Bhasma Swash Kutahra etc. described by me and you

have noticed a noteworthy relief. However, you have lot of gas formation and weakness.

Take Swasakasa Chintamani 1½ rattis (3 grains), morning and evening, along with Vadavanala Churna 2 grams mixed with honey. This will give you relief in the production of Kapha and cough and also have carminative action, whereby the gas will have a downward motion. If Vadavanala Churna is not available, make use of Lavana Bhaskar Churna 2-3 grams morning and evening and Swasakasa Chintamani separately.

There is a jelly known as Chitraka Haritaki Avaleha, 1-2 teaspoonsful of which at bedtime with milk, tea, coffee or plain water will help a lot in getting rid of constipation and in expelling gases. Those suffering from Asthma should take this jelly daily at bedtime to get rid of constipation as well as dyspepsia (Manda Agni). This is the main cause of Asthma.

According to Ayurvedic theory Asthma is not a disease of the lungs or respiratory system, but has its origin in Amaasaya (stomach and the beginning portion of the small intestines) and it is mainly due to loss of appetite, which results in improper formation of Kapha. There is no proper formation or assimilation of Rasa and unripe Rasa is produced in excessive quantity.

You will be surprised to know, but it is a fact that without any medicine acting on the symptom of breathlessness simply by Pancha Karma (purification of the body where the health and strength of the patient permit) which includes Vaman (emetics), Virechan (purgatives and laxatives), Basti (enemas), Nasya (inhalation) and other measures permanent cure of Asthma is achieved. So it is not a correct method to take Adrenalin and Ephedrine often for suppression of Asthma.

Ephedrine is also known to Valdyas. It is prepared from Soma Kalpa. Half to one teaspoon of this powder is added to one cupful of boiling water and after cooling it is given for drinking and it aborts the attack. This is less harmful and injurious than Ephedrine tablets. However, the author is not in favour of such temporary relief-giving remedies and the line of treatment suggested above will yield very good results.

UNDERWEIGHT—I

G. K. M., Naroda

You weigh only 94 lbs. and you wish to increase your weight to at least 110 lbs. Don't attach much importance only to the weight charts in relation to height, age, etc. If you possess sound health you need not worry unduly about your weight but if you feel fatigue or are too much emaciated, then you can take Brihat Suvarna Vasanta Malti one pill morning and evening with Chyawanprasha from any reputed firm—1-2 teaspoons followed by milk tea or coffee. If purging is caused by milk take tea or coffee only.

MEMORY—I

R. B., Baroda

I am glad to note that you have got faith in the ancient system of medicine and you were cured of Sinus from which you were suffering, in a matter of days only. It could not have been, as you say, merely faith that produced the cure, but medicines must have had their own effect.

Now you are anxious to sharpen your memory. Take Saraswata Churna two grams with honey morning and evening or Brahmi Vati Special (containing gold and musk) one pill morning and evening or else you can take Saraswatarishta half an ounce with equal quantity of water after principal meals.

MARITAL BLISS—I

V N, Bombay

You have been reading my articles carefully and you have found them very interesting and useful. I thank you for the compliment.

You are duly wedded. Your age is 27 and you possess very good health but after marriage you have come to know that you are not able to carry on sexual intercourse normally and it ends too soon, sometimes the beginning becomes the end. This is known as premature ejaculation. There are several reasons for the same. Many of the married couples have very little knowledge of sexology.

Again, there are faulty notions regarding the period coitus should last, which varies from man to man. It will be advisable for you to go through some books on Sex by well-known authorities, such as "Ideal Marriage", "The Manual of Marriage", "The Art of Marriage", and "Modern Sex Techniques". These books discuss in detail not only the anatomy and physiology of the organs but they give the correct picture and they have discussed the subject in a frank manner. "Kama Sutra" by Vatsyana is another book, which should be read by all married people.

There are, of course, many drugs for which claims are made that they can prolong the period of sexual intercourse and avert premature ejaculation. These drugs usually contain opium, cannabis indica (bhanga) and such other ingredients which are injurious to health. One should consult experts about these and discuss the problem at length. The psychological aspect also should receive attention. Fears, anxieties, worries, phobias, sorrows, shocks and other things tell upon mental health.

First of all remove the doubt from your mind that this condition can never be remedied. Usually, such a patient discusses this problem with his friends, who themselves have very little scientific knowledge about these things. This is what has happened in your case and you have been told by your friends that this is a very serious defect and if it is not cured, your whole life will be spoiled.

In Ayurveda Vajikarana and Vrishya line of treatment is described, which makes a man virile, potent and healthy. Ayurveda

advises that 'the man of self-restraint should seek, always to maintain his virility by means of virilification, as righteousness, wealth affection and good repute are dependent on the maintenance of healthy manhood'

You can try the following line of treatment

Take Pushpa Dhanwa Rasa 2 grains twice a day, with 2 grains of Brihat Vasanta Kusumakar morning and evening followed by a cupful of milk. Take Ashwagandharishta $\frac{1}{2}$ oz. with equal quantity of water after principal meals. Take Ashwagandha, Gokharu, Kauncha, Shatavari Musali Salam Nutmeg Mace Cloves Cardamom and Akalakara—all in equal parts and a fine powder should be prepared of the same. This powder, along with the abovementioned medicines morning and evening with honey taken for 2 to 3 months increases the quantity of semen improves its quality and gives natural and normal strength with retentive power. Massage of the organ for about ten minutes daily morning and evening for a fortnight would also help. For this purpose refer to page 69 the reply on hypogonadism.

Sometimes experts advise the application of an anaesthetic ointment in very small quantity on the glans penis which makes it senseless and prolongs the period of ejaculation. These remedial measures may be used for a short while to gain confidence but the regular use of anaesthetic ointment on the glans penis is not advocated.

There are several other remedies prescribed for different patients according to particular causative factors. There is no need for you to fear and worry unduly on the contrary by worrying and pondering on the problem you will be worsening your condition very much.

Ashwagandha and similar other herbal ingredients mentioned above also have the quality of nerve sedative which give you tranquillity of mind and slow down the wrong forces of excitement, which in turn will give you quite natural and normal retentive power.

According to Ayurveda 'the best means of stimulating one's manhood is an exhilarating sexual partner. When the desired sense objects yield great pleasure even if singly experienced by the senses then what need be said of the person of the woman in whom the delectable objects of all the senses are found established together. Such a combination of the delectable objects of all the senses is only found in the person of the woman and nowhere else. The woman who is good looking young endowed with auspicious physiognomic marks and is amiable and skilled in the fine arts acts as the best virilific.'

IRRITABILITY

R L, Bombay

I have gone through your letter and thank you for the compliments. I have noted your interest in these columns which you have been regularly reading and have found extremely useful.

Your wife aged 32 is suffering from extreme nervousness restlessness and excitability. She often gets irritated on the slightest pretext.

At times she is cheerful and humorous, but more often she gets into restlessness and irritability, becomes emotional and does not behave in a normal manner

This is a longstanding complaint and you have tried some injections and drugs containing tranquilizers. You have been married for many years and you have no issues. You are right when you say that you fear her mental state may be the reason for this infertility, because both of you have been thoroughly examined and no other cause has been revealed for lack of children.

Mere drugs won't help your wife to come round as far as her mental picture is concerned. Consolation, reassurance, sympathetic talks and attitude and psycho-analysis will help a lot in this case if the ayurvedic line of treatment as suggested here is also carried out. Give her medicine containing Brahmi, Jatamansi, Shankha Pushpi, Vacha, Bringharaj and Chandrika in the form of powder or tablets twice or thrice a day. There are other medicines also known as Brahmi Vati (Special) (Dose 1 pill morning and evening with a cupful of milk) or Brahmi Ghrita (Dose $\frac{1}{2}$ to 1 teaspoon daily in a cupful of milk).

In such cases where there is a change in mood and a person is happy at one time and gets excited at another, it is better to investigate the whole case by the method of psycho-analysis and find out the underlying cause. In childhood she must have had some trouble with either of the parents or some incident must have happened in the past which has created the present situation. Perhaps also she might be feeling moody, sad and gloomy because she has no issues. So it is better to consult some ayurvedic physician and have a thorough check-up.

RETARDED MENTAL GROWTH

S N J. Karad

Your child aged 3 years is suffering from mental retardation. She used to have convulsions for a couple of months and then there was sleeplessness for which modern treatment was given. There was usual physical development but not mental development and ultimately a consultant told you that there was no medicine for the same and it will go on increasing. You have tried homoeopathic line of treatment also without any cure and you want to know if there is any ayurvedic treatment for the same or not.

In such cases in the first place one has to be very patient because no line of treatment will yield results very rapidly. You might have given barbiturates or hypnotics in this case to induce sleep. These drugs have a very bad effect as far as mental faculties are concerned.

I am of the humble opinion that these sleeping pills especially barbiturates or some doses of chloral hydrate and potassium bromide, have a telling effect on mental health. The sleep induced by these

drugs is not natural and a person who takes these drugs does not generally have the capacity which a person not habituated to them usually has, whereas in ayurveda the drugs known as Medhya (increasing intelligence, memory etc.), such as Brahmi, Shankha Pushpi, Jatamanshi, Vacha and others are quite innocent and non-habit forming and there are no side reactions

This type of drugs never brings unnatural sleep, but slowly and gradually the mental faculties are improved. The metals (raupya) have a special effect on the mind, heart and brain. The combination of these suvarna and raupya along with abhraka like Brihat Vata Chinfamani, up to one grain morning and evening, along with brain tonics like Brahmi, Jatamanshi, Shankha Pushpi, produce a desirable effect in such conditions

The prognosis in the case of a child cannot be guaranteed at all, but the line of treatment suggested above along with massage with Maha Narayana Tail, Ashwagandhadhi Tail and Chandan Bala Lakshadi Tail and Maha Masha Tail, all mixed together very well, all over the body will help a lot. In very rare cases we have to administer Pearls and Ratnas (gems like Ruby and Diamond) under the personal supervision of a qualified physician

WORMS—I

R N C., Bombay

Your sister aged 22 years is not keeping good health. She is not having sound sleep, she is suffering from gastritis. She used to get some vomiting, on and off she suffers from common cold, she is also having worms which also create trouble

In this type of cases where there are multiple symptoms the physician has to make a diagnosis of the deep seated root cause. In your sister's case, no doubt, the worms are the causative factor. For this purpose the ayurvedic line of treatment will be Krimi Kuthar Rasa 2 pills morning and evening and Sham Shamani pills No 1 two pills morning and evening. Butter, ghee, fried articles, lemon, tamarind acid and sour tastes, sweets, sweet-meats, milk, black gram curd, chocolates, cocoa and such other things which give rise to worms should be avoided. Nails should be clean, constipation removed and diet should be regular. Butter-milk, (from which butter has been removed) can be given but as mentioned above, dietetic restrictions are very necessary

As far as sleep is concerned, don't administer any barbiturates, hypnotics or tranquillizers to induce sleep. As soon as her health improves, she will get sound sleep

Fruits are certainly to be avoided, especially very sweet fruits

CONSUMPTION—I

S C S. Burhanpur

You are suffering from Tuberculosis. You underwent the modern medical line of treatment with antibiotics and you have had plenty

of injections of Streptomycin Multi vitamins and other anti tubercular treatment and you were declared totally cured but you still complain of ill health feverishness and other signs of uneasiness You cannot walk properly there is lack of sleep you are suffering from constipation and low blood pressure

I have received similar letters from other patients who were suffering from TB and who had undergone the modern medical line of treatment and were declared cured as far as clinical tests are concerned In fact, modern medical treatment as far as the treatment of T B is concerned has made some advances but it has many disadvantages

After the clinical picture is clear with this antibiotic line of treatment start with the most well known drug Brihat Suvana Vasanta Malti (prepared according to the formula of Rasa Yoga Sagara) of which one pill should be taken morning and evening with honey butter or milk, followed by Chyawanprash 1 2 teaspoons morning and evening

If the milk causes severe diarrhoea and loose motion then it must be taken slowly and gradually A patient has to take care after getting out of the hospital or assuming duty not to catch cough and cold by getting wet in the rainy season or taking bath under cold shower or consuming such food or cold drinks which may give rise to the same symptoms

If you carry out the abovementioned treatment you will obtain a certain benefit You can continue Multi vitamins and Vitamin B Complex treatment for your satisfaction I have no objection to that The abovementioned line of treatment will certainly help but instead of merely administering Vitamins it would be better if you take any Malt preparations containing nutritious ingredients

MENSTRUAL DISORDERS

S D K Aurangabad

Your wife aged 32 is suffering from scanty and irregular menstrual periods She has two children both grown up The last child is seven years old Afterwards there were two miscarriages and an operation was performed on her to remove a tumour Thereafter periods have become very scanty and irregular and sometimes they do not even appear This is known as secondary amenorrhoea and in Ayurveda it is called Anartava

There are various reasons for amenorrhoea Primary amenorrhoea or absence of periods is due to pregnancy or old age Secondary amenorrhoea is due to anaemia or some other hormonal disturbance of the ovarian glands In your wife's case this has also been a cause Many a time there is lack of haemoglobin or R.B.Cs. seen in the blood picture and when the anaemia is properly treated the amenorrhoea disappears

Again there is a possible cause of psychological origin known as Manodalnaya or psycho-neurosis, where the mental picture is gloomy

moody, hypersensitive and over-sentimental. Constipation should also be treated properly and it has been found that in cases similar to that of your wife, if a compound containing Aloes along with Loha Bhasma and Guggula is given carefully after thorough physical examination and check-up, it will help in the restoration of normal monthly periods with the normal flow.

You will be surprised and amazed to know that secondary infertility is also cured with this medicine. Aloes is available in the market. It is powdered and washed with water and purified and it has been found that the use of Aloes along with Liquid Extract of *Abroma Augusta* (in India this is available in West Bengal and the herb is known as *Ulata Kambala*) removes dysmenorrhoea, that is pain during menstrual flow, and brings the flow in normal quantity and quality and it gives the ovum the strength to be fertilized. Such preparations are known in Ayurveda by the name *Kanya Lohadi Vati* or *Rajapravritini Vati*. Several other compounds of Aloes are available in the market and can be tried with success. The use of *Til* (Gingill) oil in cooking for the purpose of frying etc. should be carried out. Fish, black gram *til* and other things help in the restoration of normal periods.

Kumari Asava Liquid $\frac{1}{2}$ oz after principal meals morning and evening helps the obese woman where there is lot of accumulation of fat in the abdominal walls over the uterus but in the case of thin lean and emaciated women where there is presence of anaemia, the blood picture must be corrected by treatment with *Loha Bhasma* and other *Rakta Vardhaka dravyas* or blood-increasing factors.

One important point is the avoidance of excess of red chillies, *tamarind* and other sour items and fried articles. Plain, simple normal life should be lived and treatment requires a lot of patience. Merely a couple of weeks treatment may not produce any effect but treatment for a prolonged period of a couple of months and in some cases 6-12 months will show fine results.

Cases have been recorded where sterility over a period of 11 years has been rectified with the above line of treatment when operations and other types of treatment all resulted in nothing but scanty and irregular flow. An amazing case is also on record where a mother did not conceive till her daughter got married at the age of 24 and delivered a child when the mother also gave birth to a child after regulating the normal menstrual flow.

One thing must be said here that only a fairy tale can describe a woman with a most regular flow of menstrual fluid without any irregularity and the most regular thing in a woman's life is the irregular period.

There are symptoms given in Ayurveda of pure menstrual flow (*Suddha*) and impure menstrual flow (*Ashuddha*). Menstrual flow is termed as *Pushpa Artava* or *Raja*. Pure *Artava* has been described

as follows "The catamenial flow, Artava, which is red like the blood of a hare or the washings of shellac and leaves no stains on clothes (which can be washed by simply soaking them in water) should be considered as healthy .

Artava or menstrual flow vitiated by Vayu, Pitta, Kapha and other Doshas is considered as unfit for the purpose of fecundation. Vitiated Artava exhibits the characteristic colour and pain of the deranged Dosha or blood. It smells like a putrid corpse or fetid pus which is clotted or thin or emits the smell of urine or fecal matter, and should be deemed as being beyond remedy, the rest being amenable to treatment.

A co-ordination of four factors of the menstrual period (Ritu), healthy womb (Kshetra), nutrient liquid (Ambu) and healthy semen (Bija) and the proper observance of the rules is necessary for the conception of a healthy child just as proper season, good soil, water and vigorous seeds, together with proper care help the germination of undiseased sprouts.

A word of caution for young unmarried girls and women in their period of puberty as well as pre-marital stage. Most of them are usually very careless about menstrual hygiene. One should get these periods if not quite regularly at least in proper flow and quantity between 27 to 33 days and the flow should last for about five days. Usually, 8 to 10 ozs of blood is passed during this period. At this juncture, if proper menstrual hygiene is not observed and care paid, and very irregular periods are allowed to continue without treatment there is every likelihood of miscarriages, abortions and other ailments.

INDIGESTION

K K S, Poona

You are suffering from Krimi (worms) and Aama Dosha and you have been told by an Ayurvedic physician that due to this ailment you are not in a position to improve your body. Approximately the period of your suffering is 2-3 years. You are twenty-five years old but your weight is only 93 lbs. On and off stool examination reveals amoeba and certain kind of worms and when you get the urge to pass stools, you cannot resist it for a single moment and many times you find yourself in an embarrassing situation. Your stomach becomes heavy due to gas and sometimes you feel as if you are suffering from dysentery and, according to you, you have not been able to put on any weight for the last ten years.

According to Ayurvedic theory, Agni or appetite is of four types—Manda due to Kapha, Vishama due to Vayu, Tikshana due to Pitta and Sama where all the Doshas are in equilibrium.

Due to Manda Agni or impaired gastric fire and faulty digestion ✓ whatever food you take is not digested and the food juice is not properly assimilated. Further, this food juice or Ahara Rasa is not properly turned into Rakta or blood and if the blood formation does not take place normally in regard to quantity and quality then the flesh

bones bone marrow semen and the dhatus do not have their proper natural growth

Thus physical health is retarded and a person becomes lean emaciated weak and fatigued and due to improper and faulty digestion Aama Dosha or unripe Ahara Rasa circulates throughout the whole body causing several symptoms such as constipation or dysentery blockade of the body channels debility weakness distention gas increased flow of saliva such that often the cushions become wet with saliva during sleep

All these have to be corrected by improving first of all the digestion increasing the appetite and removing Manda Agni and for this if appetizers like ginger pepper black pepper etc are properly used and proper diet avoiding certain items is taken it will certainly improve the whole picture

People have a faulty notion that if they take nutritious sweets and tonics they can improve their health but whatever quantity and quality of nutritious diet you take if it is not properly digested and assimilated and if there is no proper transformation from one dhatu to another and if all the dhatus are not properly enriched then the best of tonics modern or ancient can do nothing and hence I would advise you to keep away from the tonics in the beginning as the tonics cannot have any effect just as a dirty cloth will not catch a dye unless it is first washed and cleaned

You should take Kutajarishta half an ounce with equal quantity of water Vadavanala Churna 3 grams or Dadimashtaka Churna 3 grams morning and evening Take Brihat Shankha Vati Chitra kadi Vati and Krimi Kuthara 2 pills each morning and evening after principal meals and avoid starchy gas producing foods and have only two meals lunch and dinner in a day and if you can take butter milk from which butter has been removed your health will slowly and gradually improve very much

You have not mentioned whether you suffer from chill and cold In cases like yours the patient usually suffers from chill and cold also because Ahara Rasa or the food juice (Rasa Dhatu) is not transformed into Rakta Dhatu or blood properly and the unripe Kapha goes on increasing and through the upper channel throat etc it appears in the form of cough or cold and sneezing takes place quite often

In all these ailments the root cause is the impairment of Agni Some people misunderstand this Agni as appetite In fact that is a faulty notion. Agni is the proper digestion which results in assimilating without any trouble

As I have mentioned above Vayu causes Vishama Agni where a patient sometimes gets lot of appetite and sometimes lack of appetite because Vayu is Yogavahi When it mixes with Kapha it causes

Manda Agni or loss of appetite and when it mixes with Pitta it causes an increase of appetite

For your inability to resist the urge to go for stools, you can take Kutaja Loha 3 rattis (6 grains) and Arogyavardhini No 1 three rattis (6 grains), mixed together very well—one powder morning and evening with water

Avoid from diet sweets, too much of wheat or maize, black gram, chana, green peas, potatoes, fried things etc which cause gastric disturbances

RHEUMATIC PAIN—2

N S P, Mazagaon

Last year you had rheumatic pain in both hands and after taking Vitamin B Complex and other remedies you were relieved of pain, but in the last two fingers of both hands there is a feeling of numbness and you want to know the ayurvedic line of treatment for it

Stop all the treatment you are taking now and start Dashmoolarishta (with musk) half an ounce with equal quantity of water after each principal meal Apply Maha Narayana and Vishagarba Tail mixed together very well on both the fingers where there is a feeling of numbness and take Maha Yoga Raja Gugul 2 pills morning and evening with a cupful of milk, tea or coffee, whatever suits you

Avoid in diet, curd, sour things and indigestible food Take simple and plain food and remove constipation, if any Take Agni Tundi Vati 2 pills, with a glassful of water after principal meals, which will also be helpful to you

THIRST

P G. K', Dadar

In summer you feel very thirsty to the extent that you have to drink water every fifteen minutes You have tried some remedies without advantage You are 36 years old, a bachelor and you have been reducing in weight also You are passing urine of yellowish colour.

Take Rasayana Churna 3-6 grams morning and evening with honey and Chandraprabha No 1 two pills twice a day followed by one pill of Brihat Vasanta Kusumakar All these you can take with a cupful of milk, tea or coffee, and after principal meals take Chandana Asava and Ushira Asava, both mixed together, half an ounce with equal quantity of water

This line of treatment will have a certain effect and you can keep in the mouth broken pieces of dry Amla (embellie myrobolan) and chew them slowly and slowly These pieces may preferably be soaked in water containing a little salt, ginger and lemon juice and then dried again. This will give you fine taste also

TINNITUS

You had fever a few years ago, which lasted for a fortnight with a constant temperature, and thereafter there is a constant noise in the ears, which has been diagnosed as Karna Nada or Tinnitus. You have tried several medicines, B Complex, Antibiotics, etc. and afterwards you consulted an ear specialist, who has advised an operation of the right ear.

I am suggesting to you the following line of treatment. Take Sarivadi 2 pills morning and evening along with Saptamrita Loha 4-6 rattis with honey, and put Karna Ananda Oil, 5 drops lukewarm in both the ears. Remove constipation, if any. You should be very careful to avoid chill, common cold, sneezing, etc. and in diet avoid tamarind, lemon and sour taste in toto.

If at all there is a chance of improvement, the above line of treatment should help you. Otherwise you can undergo the operation suggested, but I am doubtful whether it will also be useful.

SORE FOOT*P P R, Poona*

Your wife is suffering from impurity of blood. She gets sore foot and is not even able to walk. It seems from your letter that there is some infection which should be properly investigated.

Meanwhile, the following line of treatment will be useful. Give her Sarivadyarishta, Punarnavarishta and Maha Manjishtadiquath all mixed together, half an ounce with equal quantity of water. Let her remove from diet common salt, chillies, butter-milk and fried things and she should have simple diet consisting of rice, green gram dal and milk. Give her Gandhaka Rasayana 8-12 grains mixed with honey morning and evening and Kishore Guggula pills twice a day. For application on the scabies, and good ointment prepared from Sulphur, etc. under the advice of a local physician, may be used.

This is an infectious disease and one should be very careful that it does not spread to the children or other members of the family.

SWELLING—I*N B, Jabalpur*

You get swelling below the lower eye-lids in the morning which gradually fades away as the day advances. The physicians thought it to be of an allergic origin and gave you antihistamines and you could get no relief. There is no kidney trouble revealed during the investigations you have carried out, you being a medical student. You have gas trouble and pimples also. Your temperature is subnormal, as is your weight.

You take Arogyavardhini No 1 two pills twice a day along with Chandraprabha No 1 two pills. Take Dashmoolarishta and Punarnavarishta mixed together, half an ounce after principal meals with an equal quantity of water.

Avoid in diet sour things especially lemon and tamarind, and you

can massage your body with Mahalakshadi Oil and take Suvarna Vasanta Malti one pill morning and evening, which should help you to put on some weight also But first the trouble with the eye-lids should be treated and then the tonic treatment should be started Too much intake of salt and red chillies may also aggravate this disorder Curd and butter-milk are better avoided, but milk can be taken Have simple and plain diet including chappatis, dal, vegetables and a little rice You can take ginger, turmeric, jeera and other things in proper proportion.

IMPOTENCE

P S, Delhi-8

I am really moved by the feelings you have expressed towards the ancient system of medicine known as Ayurveda and I can see that these feelings are not due to sentiment or emotion, but you have well-founded arguments in favour of Ayurveda Staunch supporters like you will certainly help the cause of Ayurveda in our country The progress of Ayurveda since India became a Republic has indeed been slow, but now there are favourable signs and let us hope for the best

You are suffering from sexual weakness as well as embarrassing gastric trouble You should take Brihat Vasanta Kusumakar one pill morning and evening with a cupful of milk, Chitrakadi and Gandhak Vati (Lasunadi 2 pills each, after principal meals (also after breakfast if you find any trouble in the morning also) Take Triphala powder at bed-time 1-2 teaspoons with water All this will put you in good trim

Brihat Vasanta Kusumakar is a tonic meant for all types of debility, be it general, physical, mental, sexual or nervous It is particularly efficacious in debility resulting from old age and it can be called an excellent geriatric tonic of Ayurveda

It contains "Pravala (Red Corals), Parada Bhasma (Makaradh-waja), Moti (Pearl) and Abhrak, each 4 parts; Swarna (gold) and Raupya (silver) Bhasma, each 2 parts, and Loha (iron), Naga (lead) and Banga Bhasmas, each 3 parts All these should be mixed very well and the preparation should be started on an auspicious day" All these are to be rubbed in the juices of vasaka, turmeric, sugar-cane, lotus, chameli flowers, sandalwood and the juice taken out from the stem of the plantain tree

They are to be rubbed in the juice of each of the above for seven days, new juice being used each day and ultimately when this is ready, mix pure musk and amber and then prepare pills of 2 grains each; one pill is to be taken twice a day We have found from our experience that, if apart from the above the juices of Rose petals, Tulsi etc are also mixed and saffron is also added the medicine becomes far more effective It may be noted that the whole process of preparing this medicine is a laborious one extending over six months

Brihat Vasanta Kusumakar increases the quantity and quality of semen, it increases libido and removes fatigue usually felt after an intercourse, and it is better than any other preparation containing various hormones. It mitigates frigidity in women. Slowly and gradually it cures premature ejaculation in males also.

This metallic preparation is not harmful as it does not contain any narcotic, habit-forming or toxic drugs like opium, bhang or nuxvomica. The combined effect of musk and amber with metals like gold and silver acts as a mild stimulant with lasting effect.

It is highly efficacious in diseases like asthma, diabetes mellitus and rheumatism, where there is lot of debility and pain in joints, in extremities of leg and hand, excessive sweating or lack of sweating, all of which are regulated by its use. It does not directly cure these disorders but helps a lot by allaying weakness.

There are other formulae for the preparation of Vasanta Kusumakar, but the one given above is the most effective.

Brihat Vasanta Kusumakar can be given in various disorders with different Anupanas (suitable 'vehicles' e.g. it can be given in phthisis, with honey, with turmeric, honey and sugar in urinary disorders, with the juice of Vasaka in asthma). It enriches the cells of the body and strengthens the tissues, the blood picture improves, the haemoglobin and red cells increase, jnanindriyas (sense organs) get sharpened and the Karminidriyas (physical organs) become strengthened.

The author has found this medicine particularly effective in cases of hyper-acidity (Aamla Pitta), given in juice of Shatavari, sugar and honey. Furthermore this medicine has been found effective in cases of low blood pressure also, and one pill morning and evening removes the numbness in the joints and limbs. It is also effective in cases of leucorrhoea in ladies. It gives strength, improves health, removes fatigue, pain in back and extremities and regulates the menses. Ladies usually having secondary infertility due to weakness may take this medicine with advantage.

I hope this detailed information will be sufficient for you. It may also prove of interest to others.

HYPOGONADISM—2

M. V. D., Goa

The reply given above will be helpful to you also. In addition, you can apply Ashwagandhadhi oil on the generative organ regularly for a couple of months and take Pushpa Dhanva Rasa or Shakra Vallabha Rasa 2 grains morning and evening along with Brihat Vasanta Kusumakar mentioned above. In any case remove the wrong and faulty notions from your mind. The habit in which you have indulged in the past is not so bad as to mar your marital happiness.

NIGHTMARES—I

B. B. Jalgaon

You are 21 and on and off you suffer from nocturnal emissions. I have discussed this in detail, elsewhere in this book so I shall not

discuss the subject here but give the Ayurvedic line of treatment for the same.

Take Rasayana Churna 3 grams, Banga Bhasma 4 grains and Agni Tundi Vati one pill, mixed with honey morning and evening, along with Chandra Prabha No 1 two pills twice a day. You can take Triphala Churna 3 grams with honey at bed-time to remove constipation, or milk may be used instead of honey.

RICKETY CHILDREN

Smt. B. D. S., Lonavla

You can give your children Ashwagandha powder 8 grains along with Brihat Vata Chintamani 1—2 grains morning and evening with honey. Your children will no longer look like skeletons, but will put on flesh. The after-effect of the stroke of paralysis a few years ago will also be removed, as also the difficulty while walking. Weight will also show an increase.

PIMPLES

As far as you yourself are concerned, you can take Sarivadyarishta and Maha Manjishtadiquath Liquid mixed together, half an ounce after principal meals, with an equal quantity of water. Rub Snan-ranjan Churna on your face while taking bath. Stop the use of soap. Avoid fatty items from the diet. The pimples will disappear. You can apply Dashanga Lepa mixed with water and spread over the face at bed-time and wash it in the morning with cool water and take Swadishta Virochana Churna 3 grams at bed-time with water.

CATARACT

J. R. C., Katra

You are eager to know something about Motia Bindhu which is known as cataract. This ailment has been described in great detail in Sushruta Samhita in the chapter on "Disorders of the Eye", where local application as well as operation has been suggested. I do not know of any remedy which completely cures cataract without an operation. I think that there might be so a milder type formation of cataract where, in the preliminary stages, some remedies help and in some cases where the diagnosis may be wrong, the cure might not have been of cataract.

However, there are many remedies for eye disorders which give relief in certain cases. The powder of Triphala is soaked in water overnight in a mud vessel and the water is sprinkled into the eyes early morning. Pure honey mixed with a little camphor is applied to the eyes with a shalaka (glass rod). The eyes are closed for a few minutes and all the excessive heat is allowed to come out in a watery form. This gives relief to the patient.

Saptamrita Loha 12-24 grains with honey morning and evening is given for night blindness and other eye disorders. In the initial stages of cataract, this may help. However, I cannot claim anything authoritatively on the subject and you must be satisfied with the above.

information as a guide from me. Give Maha Triphala Ghrita 3 grams morning and evening in a cupful of milk. I have tried the combination of Saptamrita Loha with Maha Triphala Ghrita in several cases of Myopia (short-sightedness) for the last several years and it has been found highly effective.

PYORRHOEA

D. G. K., New Delhi

You are suffering from Pyorrhoea and you want to get rid of it. Apply Das Samskara Manjan regularly morning and evening and take Arogyavardhini No. 1 two tablets morning and evening. Don't take any liquid which is either too hot or too cold.

MIRACLES OF ASHWAGANDHA

S. K. P., Bombay

Many a people have asked me about Ashwagandha Oil and these enquiries are of various types. So I am describing in detail about the uses of the same.

Ashwagandha, one of the most well known drugs is known as Withania Somnifera in Latin, Winter Cherry in English, Asgandha in Hindi, Asundha in Gujerati and Amulkarar Kizhangu in Tamil.

Ashwagandha is a fine tonic and has a better effect than any other similar medicine. It is a nervine tonic. No doubt, it has a slight sedative effect, which, however, is a soothing and not depressant one. It allays Kapha and Vayu. It strengthens the nerves, increases the quantity and improves the quality of semen; facial complexion is improved and people put on weight by its use internally. The dose is 2 to 16 grains morning and evening and it is highly efficacious in cases of rickets.

Several preparations known as Ashwagandha Ghrita, Ashwagandha Churna, Ashwagandha Thail, Ashwagandharishta and others are available from all the leading Ayurvedic pharmacies. This preparation is very simple: Take the decoction of Ashwagandha root 1 part, milk 10 parts, ghee one part. Boil them together until only ghee remains and you get Ashwagandha Ghrita, which can be given half to one tola morning and evening. It is a very good aphrodisiac. It increases sexual stamina and can be given to emaciated children for their growth also.

Ashwagandharishta half an ounce with equal quantity of water after principal meals gives sound sleep, improves appetite and digestion, helps in the assimilation of food juice, gives strength and vitality, vim and vigour to patients suffering from any type of weakness. It increases sexual stamina and is useful to patients suffering from nocturnal emissions, and to those persons who have been indulging in masturbation.

Maha Narayana Thail, a most well-known Ayurvedic remedy, contains Ashwagandha.

Ashwagandhadhi oil is prepared in the following manner. Take Asgandh, Shatavari each 10 tolas, Jatamanshi, Kushtha and fruits of

Bhoringani each 2½ tolas til (gingelly) oil 50 tolas and cow's milk 50 tolas First make a paste and then boil until it is reduced to oil only This oil can be used for massaging by young and old, male and female alike It increases flesh

Women massage the tips of their ears with this oil for purposes of wearing ear-rings Scientific massage with it carried out over a period of six months helps women with underdeveloped busts This oil is also effective in the case of masculine genital underdevelopment

BILE STONES

A L K Jalgaon

You have been reading this column with interest and you have found it useful and informative I thank you for the compliment and I am aware that with the limited space available, the speedy disposal of queries that you desire is not being accomplished and there is a very great delay in answering queries This, however, cannot be helped

You are 37 and suffering from pain in the gastric region This pain is usually present most of the time during the day It has no relation with food Your x-ray was taken and intestines have been found quite normal, there is no possibility of any ulcer also But your physicians suspects there is something wrong with your bile duct There is formation of stone in the gall bladder You are asking about the ayurvedic line of treatment for this disorder

You can take the kshar of Ikshuraka 4 rattis (8 grains) morning and evening, with a glassful of water or coconut water This is also known as Kokilaksha in Sankrit Along with this, Arogyavardhani No 1 two to three tablets morning and evening with a glassful of water, will be helpful

You must avoid butter-milk, butter, gur, sweetmeats and such other things which cause Kapha Take Kumari Asava ½ or with equal quantity of water twice a day after meals

The above line of treatment has helped many a sufferer having stones in gall bladder and there is no reason to worry You can continue the treatment for a couple of months the stones will be dissolved and the trouble will be over

HEIGHT

N S V, Dhond

Your child aged 8 is showing lack of development as far as height is concerned and he looks as if he is five or six years old You have got him thoroughly checked and there is no pathological abnormality and he has been found to be quite normal also as far as the physiological functions of the body are concerned You want to try some ayurvedic line of treatment to increase the height.

First of all, let me clarify that there is no specific remedy mentioned separately in the treatises of Ayurveda to increase the height. There are certain drugs which increase the weight and improve health I have particularly found the powder of Paribhadra (Gu) Panderavo)

In doses of 4-6 rattis or 8-12 grains morning and evening with water useful if used over a period of couple of months

You should get the child perform Tada Asana with the aid of an expert. You will find the description of the same in some books also. This Asana practised regularly has also been found efficacious in increasing height. Exercises like long jump also help.

You should be very careful and continue your efforts in this period only because after the onset of puberty between the age of twelve and fourteen if there is a recession in height there will be lot of difficulty in getting it cured.

You have drawn my attention to the hormonal injection employed in the West which have shown increase of height from four to six inches within a couple of months of treatment. These are derived from pituitary glands and they have a specific effect as far as height is concerned. These injections however are not available in India as you say.

I have also read about them but I am not able to give you any advice. Moreover this type of treatment has to be carried out under the personal supervision of a highly experienced physician.

LEUCORRHOEA

Smt S Poona

You have inquired about your daughter who is 16 years old and is suffering from Leucorrhoea and irregular menses. Her body development also is not proper as you describe it.

Give her Chandraprabha No 1 (with Loha and Shilajit) one pill twice a day along with Kanya Lohadi Vati two pills twice a day and also Kumari Asava $\frac{1}{2}$ oz with an equal quantity of water after principal meals. Take care about her nutrition. She should take both times plenty of fruits vegetables cereals milk and highly nutritious diet.

Swimming walking for a long distance fresh air sunlight—all these have an effect at this time of puberty. There are various reasons for leucorrhoea and we have dealt with this subject in this book in detail. The reader is requested to refer the same. You have rightly mentioned her sentimental moody and emotional nature all of which should be changed and replaced by a cheerful attitude.

MALE INFERTILITY—I

F R N Ahmedabad

I am glad that more than a year ago you read the answer given earlier to a patient suffering from the male sterility. You were also having the same trouble and your sperm count was hopelessly below normal. You came across the answer and tried all the remedies and after six months your semen report was quite normal and your wife has since conceived. You wish that the line of treatment you took should be again published for the benefit of other readers.

I am glad to repeat that you took Vrishya Vati 2 pills morning

and evening along with Makardhwaja two pills morning and evening, Chandraprabha No 1 two pills morning and evening and the powder of Vidarikhand, Ashwagandha Kaucha and Gokharu in dose of 3 grams with honey early in the morning and at bedtime followed by a cupful of milk. In fact the remedies suggested in this book have enabled persons with low sperm count to improve the picture of semen analysis—and be blessed with issues

ITCHING

P S. S., Betul

You can give your wife Sarivadyarishta Maha Manjishtheadiquath and Punarnavarishta, all mixed together, half an ounce with equal quantity of water after principal meals along with Gandhaka Rasayana one part Triphala three parts and sugar four parts—all mixed very well together. This powder in dose of 3 grams morning and evening with honey will be highly effective. Mere local applications won't be of so much help.

She can, however, apply the white ointment obtained from a hospital, which has been found effective. The internal medicine mentioned above will be much more effective. Further, I would suggest that you get her blood examined for diabetes mellitus. The test known as blood sugar curve and general blood examination will be sufficient to reveal the disorders.

MENOPAUSAL SYNDROME

A R., Bombay

Your wife aged 45 has three sons and one daughter and she last delivered fifteen years back. Since then there is a bulging of the belly. It is a form of obesity now the time is approaching when menopausal syndrome will be experienced.

Start giving her Ashokarishta and Dashmularishta both mixed together, with an equal quantity of water after principal meals and Chandraprabha No 1 and Yoga Raj Guggula 2 pills each morning and evening, with a cupful of milk, tea or coffee, whatever may be suitable. Mix Bhaskar Lavana Churna with Triphala and give it at bed-time in dose of 3 grams with a glassful of water.

Some Yoga Asanas under the personal supervision of an expert will also help a lot in reducing the belly and, as I have often suggested, each and every woman at this juncture of life passes through the climacteric period in which there are hot flushes moody upsets and depression and similar feelings for which there is no specific remedy, but a knowledge of the same will be of great help to relieve the symptoms.

GAS TROUBLE

C S. Poona

You are 38 years of age. You work in an office and you feel heavy distention after your meals. There is a feeling of discomfort and when you take soda bicarb or any other drug, you feel relieved. You call it gastric trouble. Many people have similar complaints popularly called gas trouble.

Our food, whether eaten, drunk or swallowed, is assimilated after digestion in the form of food juice. In fact the digestion starts from the oral cavity of the mouth. Here Bodhaka Kapha is poured through mastication and with the help of Adana Kriya of Prana Vayu through Anna Nali i.e. esophagus, the food goes to stomach, where it comes in contact with the gastric juice, a type of Pitta, and here the Kledaka Kapha also helps the digestion. So the starting action of Bodhaka Kapha in mouth and Kledaka Kapha in stomach is Madhura (sweet) Vipaka and with the aid of gastric juice it becomes Amla (sour) Vipaka, and by the movements of the walls of the stomach and the action of the Kledaka Kapha, the food particles are broken and become like juice which further proceeds to Grahani or duodenum. Here it meets bile or Pachaka Pitta and this is the organ where after proper digestion the food is assimilated.

All these actions take place with the aid of Samana Vayu situated near the umbilical region. The Sarabhaga or the important portion is assimilated and the waste product or Kittabaga or excretion proceeds to the large intestines and here the Katu Vipaka take place. Here the formation of Vayu takes place and the predominant role is played by Anana Vayu.

Simultaneously in the first stage, where the Kapha plays a role in digestion, Kapha is also produced, in the second stage, where Amla Vipaka takes place, Pitta is produced; and in the final stage, where Katu Vipaka takes place Vayu is produced. Thus the digestion and production of Kapha, Pitta and Vayu respectively continues.

Now, due to city life, lack of exercise, worries, anxieties, anger, fears, sentimental and emotional and various other factors digestion is impaired and Manda Agni predominates, which increases the production of Kapha and digestion becomes hampered or slow. The role of asafoetida, long pepper, black pepper, ginger, cloves, cardamoms and other condiments in our diet and the importance of keeping these items in our kitchen recognised from ancient times is in accordance with this principle.

The author humbly believes that boiled vegetables are not as easily digestible as when they are fried with til (gingely) oil and condiments and masalas are added. Therefore for your trouble, you should take Agni Deepaka or digestive drugs like Chitraka, Pippili-moola, and Anulomana or carminative drugs. This combination can be secured as follows:

Take in the beginning Drakshasava, Pippilisava or Panchakola-Asava—all half an hour before meals, half an ounce with equal quantity of water. Thereafter the same prescription for a few weeks, after principal meals. Take two Chitrakadi pills after principal meals. While taking your meals you can add a little Hingwashtaka Churna with a little ghee and rice.

Some people add citric acid in Hingwashtaka Churna, instead of

which pure Hingwashtaka Churna, as mentioned in the Shastras, without any addition of citric acid or other drugs, will help more. Avoid the improved formula

At bed-time take Bhaskara-Lavana Churna, with butter-milk or plain water. All the above will help you a lot. At the same time, you should avoid in diet sour, pungent, acidic and fried things, potato, too much of rice, over-eating, and maintain mental equilibrium. Further you should perform some Yoga Asanas like Pavana Mukhtasana, which will also contribute to proper digestion.

WONDERS OF TRIPHALA

D. Y., Sholapur

You have alluded to my fondness for Triphala Churna. You feel that I am prescribing it to each and every patient for removal of constipation as well as for giving a feeling of general well-being.

Yes, you are right when you say that I am prescribing it freely but there are sound reasons behind the same.

First of all, let it be known to you that this is a medicine which is available with every physician and all pharmaceutical concerns prepare it.

Secondly, not all know that Triphala consists of three things, Harada, Behada, and Amla technically, or medically known as chebulic, beleric and embelic myrobalans respectively. There are two types of preparations given in the texts, one consisting of 1 part Harada, 2 parts Behada and 4 parts Amla, all pounded together and the other consisting of all the three in equal parts. This latter formula is more in vogue.

According to ayurvedic line of practice, the same thing cannot affect every one in the same way and hence prescriptions are made according to constitutions, but there are certain factors which have a universal application. Appetite, sleep, easy movement of bowels are secured in every one by a combination of Triphala and all that is needed is an adjustment of doses according to the constitution. Triphala can be taken in all the seasons by all the persons without any fear of side reactions.

As you are eager and anxious to know about the medicinal properties of Triphala, I shall describe them in some detail.

Harada is hot in action, while Amla is cold and by a combination of both, it becomes *neither hot nor cold*. Usually, the modern laxatives and purgatives, whether mild or strong, only increase the peristaltic movement of the intestines and cause the exist of loose watery stools, often bringing about a feeling of debility, and a person becomes addicted to such laxatives and purgatives.

Our great ancient sages who were masters of wisdom, have kept in mind, in a combination like Triphala, not only their virtue of moving of bowels, but their medicinal property of maintaining health and strength. There are ways and ways to take Triphala.

Some people boil it and take it in the form of a decoction, some soak it in water and drink the water early morning, some take it in the form of powder. These are all natural ways to take Triphala or Harada.

By the use of Triphala one gets normal appetite, proper digestion and hence increase in red blood cells and haemoglobin and normal flesh, with the removal of unwanted fat. Body heat is also regulated. Nowadays, lot of people complain about a feeling of excessive heat, burning sensation in the legs, feet, palms and soles, which is attributed to deficiency of Vitamin B, but a combination like Triphala taken regularly will keep a person cool and calm. Moreover, Triphala is highly effective for youngsters who are having complaints of nightmares due to overloading of the stomach and constipation.

The onset of puberty at the age between 12 and 14 in both boys and girls is a period when a person should maintain regular health as he or she will then be happy for the remaining period of life. At that juncture the use of Triphala correctly would remove constipation and aid normal development; glands would function properly and secondary sex characteristics take their proper form, and so on.

There are young girls who suffer from severe pain at the time of menses, i.e., dysmenorrhoea, which usually disappears after marriage; but if they regularly take Triphala or a medicine like Chandraprabha, then the development of the uterus and the tension that is caused by the improper functioning of Apana Vayu is properly regulated.

For your information, I am giving the virtue of each myrobalan separately. Chebulic myrobalan, which is also known as Indian gall nut, is a safe and effective purgative, is astringent and alterative. Mainly survall Harada is used, which is a valuable laxative. All the five Rasas, except Lavana (salt) are present in harada. It regulates all the Tridoshas. It is hot in action, but its post-digestive action being sweet, it does not increase Pitta. It is very good for memory and for increasing the power of mental faculties. It is Rasayana or rejuvenator.

Though it is a laxative, it is nourishing and increases the longevity of a person. It can be given in diseases like breathlessness, dyspnoea, coughing, urinary disorders, piles, swelling, blood impurities, disorders of the stomach and digestive system and to patients suffering from heart troubles. There is even an external use of this medicine.

Beleric myrobalan is astringent, and hot but its post-digestive action being sweet, it reduces Pitta and Kapha and it is very good for vision and growth of lustrous hairs. It is useful in pharyngitis and urinary stones. It is an antiseptic and its external use in the form of a paste for swelling and eye diseases is well-known.

Embellic myrobalan or Dhatri phala or Amalaki is a very widely known Rasayana and Chyawanaprash, one of the reputed Ayurvedic formula, is prepared from it. Both ripe and dry fruits are used in

medicine Fresh fruits are diuretic, laxative and also carminative. Dry fruit is sour and astringent. It also contains all the Rasas except Lavana, the astringent or Kasaya Rasa predominating. It is very cold in action, its post-digestive action is sweet, it normalizes the Tridoshas. It is a rejuvenator and especially it increases semen.

A combination of the three myrobalans naturally makes an ideal medicine not only for the intestines and removal of fecal matter from the body, but becomes an essential thing for the increase and maintenance of normal health. By regular intake of Triphala one can always see the glow of complexion on the face. The skin becomes normal and healthy.

Grandmas used to get these three ingredients and prepare Triphala powder at home only and they used to give it to all the family members and keep them in normal health and away from the physician as far as possible. But that art alas! has slowly and gradually disappeared. Instead, chocolates and peppermints have entered our homes and children have become fond of them. If Triphala is used from childhood in young age and old age, by man, woman and child alike, they will remain healthy, fine and fit in all the seasons.

By regular and excessive intake of sour, pungent, fried, bitter and acid things, one gets excessive bile in the blood and ultimately it results in blood impurities. This is relieved by regular use of Triphala and those people who are suffering from biliousness and excessive bile resulting in headache, find relief in a few days.

The normal dose of Triphala is 3 grams (2-3 teaspoonfuls) with a glass of water, at bedtime. A double dose with warm water can be given to those with chronic constipation.

There are many combinations of Triphala in various forms in medicine and a separate treatise can be written on the same but suffice it to say that the regular use of Triphala will ensure long life, increase of memory and grasping power. All the Tridoshas—Vayu, Pitta and Kapha—will remain in balance, all the seven Dhatus (body nutrients) will remain in normal proportions, excretion of the Malas (not only fecal material but urine and perspiration as well) will take place in a normal manner and the result is that man gets a feeling of youth, normal complexion and increase in strength of the Gyanendriyas and Karmendriyas.

I am sure the above observations will give you a sense of satisfaction and you will now understand my partiality for Triphala.

INFERTILITY--2

A R G

I have gone through your letter. You are married for the last five years and have no issues. Your wife was examined by a specialist and it has been found that there is nothing wrong with her. Ultimately you were advised to get your semen checked and it was found to contain no sperms.

Thereafter, you were advised to get testicular biopsy done and the result is promising, there being a likelihood that in future, if you undergo a small operation, your semen may contain sperms

Surgeons are very hopeful about this operation and have advised you to go in for it. You, however, wish to avoid an operation and are anxious to know if some ayurvedic line of treatment will help you

I have received many similar letters regarding male infertility. Usually, after three years of marriage a couple should be blessed with a child in the natural course if no contraceptive measures are adopted and both the husband and wife are normal. But if after so many years there is no issue, a line of treatment is carried out after ascertaining whether it is a case of sterility or infertility.

Absence of issues caused by congenital deformity right from birth is known as sterility, and where the cause can be corrected by treatment and there is delay which can be removed, that is known as infertility.

As I have already remarked, there are plenty of cases like yours of defective sperm count in the semen, abnormalities in the semen, total absence of sperms and if ever after testicular biopsy, no hope is given, then the case becomes a difficult one.

From childhood onwards infectious fevers and diseases like diphtheria, pneumonia, typhoid, mumps and other toxic fevers take place and the infection travels to the scrotum, where the spermatic cords are inflamed and blocked for ever and hence even after normal growth the sperms are absent in the semen. Venereal diseases like syphilis and gonorrhoea also produce such a disorder.

The normal sperm count necessary for conception is 2 to 3 ccs of semen containing six to twelve millions of sperms per cc. Current opinion is that even a few million sperms, which are healthy and which will be able to live for about twelve hours after ejaculation can be helpful in conception.

In your case it will take its own time and no sure remedy can be prescribed for radical cure. So you must have patience enough to undergo a very, very long line of treatment. As the doctors have suggested some necessary operation that will open the cords and facilitate sperm growth and carriage of the sperms to the semen, I think it is advisable that you undergo the operation.

Meanwhile the following line of treatment should be of some avail to those who suffer from similar disorders.

There are many good tonics known as Rasayanas and Vajikaranas (rejuvenators and aphrodisiacs) described in Ayurveda which have also the effect of increasing the quantity and improving the quality of semen and making it fine and fit for producing off-spring. These are known as Shukrala or which have effect on Shukra Dhatu or semen.

Tonics like Shatavari, Ashwagandha, Cowhage, Gokharu and Vidarikand have the effect of increasing the quantity of semen and

ultimately improving the sperm count. Of all these Cowhage or *Kavacha* (Latin *Mukuna Pruriens* Hindi *Kauncha* Tam *Poonaiw-kali* Telugu *Pilladagu* Mal *Nayikuruna*) is one of the most important ingredients in the treatment oligospermia.

In *Sushruta Samhita* a preparation known as *Vanari Vati* endorsed by *Bhava Misra* in *Bhava Prakash* is suggested as an effective medicine for the treatment of low sperm count.

It is made by boiling 400 gms of the seeds in 8 lbs. of cow's milk till the milk becomes thick the seeds are then decorticated and pounded then fried in ghee and make into a confection with double the weight of sugar. The mass is then divided into balls which are kept steeped in honey. And one or two balls morning and evening with milk taken for a long time will definitely result in the increase of sperm counts. In some cases the sperms die after a few hours. This defect is also cured by *Vanari Vati*.

Along with the above line of treatment metallic preparations containing gold mica iron musk and amber mixed with mercurial preparations like *Makaradhwaj* rubbed in juice of betel leaves and prepared in the form of pills known as *Makaradhwaj Vati* given two in the morning and two in the evening will also enhance the effect of the drug described above.

A separate treatise can be written on the importance of *Makaradhwaj* in the treatment of sexual disorders but here suffice it to say that it enriches the blood supply to the reproductive organs and rejuvenates them giving them an entirely new life.

Shilajit (Mineral Pitch) purified and used in the manufacture of *Chandraprabha No. 1* along with *Lauha* known as *Chandraprabha Vati* with *Loha* and *Shilajit* 2 pills morning and evening along with the abovementioned treatment will also be a welcome addition.

Nowadays modern medical practitioners are giving oral or intramuscular injections of preparations containing testicular hormones. These have been found to be of very little value and help as far as the sperm count is concerned. They are certainly of help as far as the development of secondary sex characteristics is concerned. But as far as the sperm count is concerned these hormonal preparations have very little utility.

Furthermore once these hormones which are artificial are introduced in the body the normal functioning hormones are affected and their activities are lessened. Hence these hormones should be introduced in the body only under the supervision of a first-class physician and only when it is absolutely necessary.

A preparation known as *Urishya Vati*, described in ancient texts prepared from fresh testicles of goat along with *Til* and similar other aphrodisiacs is given 2 pills morning and evening along with the treatment mentioned previously.

The use of Kavacha and Vidarikanda morning and evening in 3-4 gms doses with honey followed by a cupful of warm milk will also have a telling effect on the increase of the sperm count

It is but natural that when such a line of treatment is carried out as mentioned above, the avoidance of red chillies, tamalind, curd, sour, acid and other items which are hot in nature is very necessary, while milk, butter, black gram, wheat, rice, ghee and such other items which are sweet should be taken in normal proportion so that they will also help to increase the sperm count

Total abstinence is not necessary as far as this line of treatment is concerned. But if you take the above treatment, for at least 6 to 12 months you should lead a very moderate and simple life. The mind should be absolutely cheerful.

Many ancient texts have endorsed this view that worries, fears, anxieties and other phobias affect the growth of the sperms and the sperm count and that is why Atreya has very clearly said *सौमनस्य हि गर्भे कारणा अथ*

Meaning: The tranquillity of mind is most essential

Hence, it goes without saying that when this line of treatment is carried out, tranquillity of mind should be maintained. There should also be no indulgence in tobacco, alcohol, opium, cannabis indica, etc.

In the past before starting the above line of treatment, the body was cleansed and purified by the five types of actions known as Pancha Karmas in which Basti Karma or enemas of various types were tried and of these Anuvāsana Basti (unctuous enema) has been found very effective. A case has been reported where a course of 52 such Bastis only prepared according to classical method cured the oligospermia without any drugs.

So, this author emphasises the importance of this sort of measures and recommends that before starting the line of treatment suggested above, a patient should undergo these Pancha Karmas to have the full benefit instead of following the treatment without such cleansing of the body.

Readers should note that there is a difference between enema of the modern day and Basti of ancient times. The former merely removes the accumulated faeces whereas the latter is part and parcel of the treatment, because it contains effective drugs which cure the disease for which it is given.

In Kerala particularly, experts are available who carry out these measures and even in other parts of India there are still physicians of the ancient system of medicine who very carefully conduct this line of treatment.

FILARIASIS (SHILPADA)

D P Thana

You are anxious to know if there is any line of treatment in Ayurveda for filariasis. Filariasis is known as Shilpada in

Ayurveda ('Shila' means very heavy with swelling and inflammation and 'Pada' means leg) Treatment is, of course, prescribed in Ayurveda for the same. The drug "Nityananda Rasa" 2 pills morning and evening along with Punarnavarishta, Mahamanjishtadi quath Liquid and Chandraprabha No 1 two pills morning and evening help a lot. Kriml Kuthar one pill morning and evening could be taken with advantage along with the above combination. Dietary restrictions such as avoiding lemon, curd, butter-milk and sour things should be observed and less intake of salt will also help.

You have mentioned about some modern drugs which produce a temporary effect and again there is a relapse. According to modern theory, filariasis is caused by filarial worms through mosquitoes, whereas, according to Ayurveda, it is due to imbalance of Doshas.

DYSENTERY

S N T, Aurangabad

You are suffering from dysentery. This is not purely amoebic according to your stool report, as you say but is a combination of amoebic and bacillary infection. On and off pus cells, blood, mucus all in excess are passed and whenever you take anti-amoebic patent drugs and sulpha, you get temporary relief and the infection is controlled but as soon as you discontinue them the trouble begins again.

Kutaja is a well-known herb in Ayurveda which has a marvelous effect on dysentery. Bark, seeds and leaves are used for medicinal purposes, the bark being most effective. It is bitter, stomachic and its anti-dysenteric power is very great. Liquid extract, powder, jelly and tincture are the usual forms in which it is available and can be used. Kutajarishta $\frac{1}{2}$ oz with an equal quantity of water after principal meals taken for a continuous period of several months, not only gets rid of the infection but improves appetite, digestion, helps in the assimilation of food juice and even relieves anaemia.

Kutaja Avaleha is another preparation, of which one teaspoon morning and one teaspoon evening can be taken with advantage. It relieves colic and is very useful in colitis.

Persons suffering from dysentery should certainly avoid fried things and heavy meals. Dietetic restrictions play an important role.

Indrajava is also used for medicinal purposes in the treatment of dysentery.

A preparation from Bilwa, an Indian herb, known as Vriddha Gangadhar Churna 3-6 grams morning and evening with water helps the formation of stool and dysentery is cured with that.

The author has had on hand several cases which once they were cured with the Ayurvedic line of treatment mentioned above have never shown a relapse.

Another effective preparation is Kutaja Lauha 4-6 rattis (8-12 grains) with honey morning and evening along with Arogyavardhini No. 1 two pills mixed together. If amoebic dysentery occurs once and

then takes the form of severe constipation, strong purgatives are then taken by the patient with the result that he often gets loose motions and he is led to believe that constipation has been cured, but in such chronic cases of dysentery strong purgatives should never be taken. Instead, as suggested above, the mixture of Arogyavardhini and Kutaja Lauha, works wonders. The patient should keep his nails trim and clean and he should have very regular meals. Appetite should remain normal and the mental picture should be happy without any worries or anxieties.

There are other drugs mentioned in Ayurveda containing opium and Bhanga (Indian hemp), which have very strong anti-dysenteric effect but which should be used under the personal supervision of an expert physician. Whenever dysentery is accompanied by pain and there are frequent calls of nature but only a small quantity passes out by way of motion with a gurgling sound each time, at that juncture no anti-diarrhoeal agent containing opium should be given but only a dose of castor oil or Isabgul, which will expel the undigested matter, after which anti-diarrhoeal agents may be given with care. Isabgul has also a fine effect in the case of mixed infections. A patient should take 2-6 grams two to three times a day with curd and he can remain on curd, butter-milk from which butter has been removed, a little rice, apple, pomegranate. Maize, green peas, dal, etc., which will increase dysentery should be avoided.

ALOPECIA

M. D. S., Bombay

You have a spot on the skull where all the hairs have fallen. This is known as alopecia and its treatment has been described in this book separately. There are various reasons why alopecia occurs. Many get it due to amoebiasis, malnutrition or other psychological reasons. In each and every case the treatment will be different.

Meanwhile, you can try the combination of powder of elephant's tusk, rasvanti, camphor—all mixed in the juice of Bhringaraja. A big pill is thus prepared. This is to be rubbed on a stone and the paste obtained is to be applied regularly on the portion where the hairs have fallen off and the use of Maha Bhringaraja Oil regularly will stop falling of the hair and new hairs will grow on that spot.

Internal treatment for amoebic dysentery or any such illness present in the system should also be carried out.

PARALYSIS

A reader

Your mother aged 55 is suffering from paralysis of the left limbs after a stroke due to high blood pressure. According to you, wrong administration of medicines when she had an attack, has aggravated the condition.

Give her Ekanga Vir Rasa two pills morning and evening with

Maharasnadiquath and Dashmulquath powder mixed together (1½ tola should be boiled with one glass of water and reduced to one cup), twice a day. A light massage of the affected limbs may be carried out with Mahanarayana Tail.

She must avoid in diet sour and acidic things

Naturally this illness will take its own course to be completely cured

BALDNESS

G. S., Bombay

I thank you for the compliments. I have noted your complaint. At present you are worried about your baldness, which you say, is not hereditary, when you were ten years old, the barber's knife caused you some injury and you were affected by ringworm. Through applications of various remedies you got rid of the ringworm. But at the age of 23 you found your hair falling and at the age of 29 you have become bald. You want some Ayurvedic remedy.

You apply Maha Bhringaraja Tail regularly on the scalp and take internally any preparation of embellie myrobalan or Amla, such as Amlaki Rasayana or Chyawanprash. Wash your scalp with Shikha-kai. Prepare a paste with elephant's tusk Rasavanti and Kapur mixed together in the juice of Bhringaraja. It is not available in the market as a patent formula but any expert Ayurvedic physician can prepare it for you. This should be rubbed well on the scalp with the help of the fingers for a few minutes. This treatment will take some time to produce effect. You cannot expect miracles to happen in these cases within a couple of days or weeks and you must have patience. This baldness is due entirely to the ringworm. It is not uncommon and usually it is not incurable.

PHOBIA

V. K. N., Baroda

You are 22, working with I.A.F. Your trouble is that whenever you pass urine, you get pain around your navel followed by giddiness. You were admitted in hospital for a check-up but they found everything normal. The modern physicians have been unable to understand what your disease is and you wish to have an Ayurvedic line of treatment.

Take Chandraprabha No. 1 two pills twice a day morning and evening and Brihat Shankha Vati 2 pills twice a day after meals. This line of treatment for a couple of weeks will help you a lot to get rid of this ailment. Make your life regular. Plain, simple diet will also prove of benefit to you. Avoid in diet red chillies, fried things and gas-producing foods.

CONTRACEPTION

Mrs S. Y. J., Sholapur

You are having three children and you do not want your family to grow further but at the same time neither you nor your life partner is ready for an operation to prevent further issues. You don't want to

use contraceptives either and you want to know if there is any ayurvedic line of treatment to get delayed menses started if conception has taken place. I regret I am not inclined to suggest any line of treatment for this particular purpose.

There are Ayurvedic medicines which bring menses but they are not cent per cent sure. But I do not see any reason why either of you cannot undergo an operation. It is quite a minor thing for a male. However, this is a personal problem and I regret that I cannot answer such type of query and give the name of any ayurvedic preparations which will serve the purpose.

OBESITY

N. S. P., Amalner

You have gone through what I wrote about underweight and, in common with many others, you are anxiously awaiting the other part—the treatment of overweight.

This is one of the most burning problems of the world today and attacks of coronary thrombosis are ever on the increase and we often read of the sudden death of big personalities through heart attacks at a very promising age, when they should have lived for many more years to serve humanity.

Yes, it is true, in the western countries this problem is engaging the attention of everyone and most of the people have been worrying a lot and trying to keep slim and trim by one way or the other. The usual methods are dieting and having recourse to so-called fat-reducing pills and other drugs which kill appetite.

There are also some patent tonic foods which contain full calories as in a perfect meal, but from which fat has been removed.

This question of increase of fat has, in fact, been a problem for thousands of years and, as we said the other day, eight types of people are called cursed—the very tall and the very short; the very dark and the very fair, the very corpulent and the very emaciated—of whom the very corpulent is considered the worst. He suffers from eight liabilities, viz, diminution of life; lack of agility; debility; difficulty in sex-act; fetor; distressing sweats; excessive hunger, and excessive thirst.

Again, our great Sage has said that such excessive corpulence is caused by over-eating; by the use of articles that are heavy, sweet, cold and unctuous, by lack of exercise and sex-act; by day-sleep and continual cheerfulness, by lack of the thinking habit; and by inherited tendency. In the very corpulent the fat alone keeps increasing, not the other body-elements and, therefore, there is shortening of the life-span.

Because of the flabbiness, tenderness and heaviness of the fat the corpulent man is hampered in his movements; owing to the paucity of semen and the obstruction of genital passages by fat, the performance of the sex-act becomes difficult. Owing to the disturbances

YOUR QUERIES

of the body-elements, debility follows. From the presence of the morbid fat, the innate quality of the fat element and the excessive sweating, there results fetor of the body.

On account of the admixture of fat with Kapha, its fluidity, excess and heaviness and its inability to bear the strain of exercise, there results the distress caused by sweat. On account of the acuteness of the gastric fire and the excess of Vata in the alimentary tract, there occur excessive hunger and excessive thirst.

In consequence of the passages being obstructed by fat, the Vata, moving mainly in the stomach whips up the gastric fire and absorbs the food. The corpulent man digests his meals speedily and craves for food inordinately. By violating the rule concerning meal-times he gets dreadful diseases. These two, the gastric fire and Vata are the principal workers of havoc. They burn up the corpulent man as the forest fire burns up the forest.

The fat-element in the body having increased inordinately the Vata and other humours, breaking out into sudden and fierce disorders, rapidly destroy their victim's life.

Now, a corpulent man is described as one who on account of the inordinate increase of fat and flesh is disfigured with pendulous buttocks, belly and breasts and whose increased bulk is not matched by a corresponding increase in energy.

You will be surprised that thousands of years ago, our great Sages saw the dangers of obesity. They have also clarified that diseases like diabetes, heart disorders and urinary disorders also occur in very fat persons. They have said that the man who is well-proportioned in flesh well-knit in figure, and firm of sinews is not overpowered by the violence of disease, and he who is able to endure hunger and thirst, heat and cold, and the strain of exercise and has normal digestive and assimilative powers, is considered as being properly proportioned in flesh.

Coming to the treatment, first of all, every reader should remove from his mind the idea that there is an effective medicine existing on this earth that can cure obesity or accumulation of fat, by itself. There is no such patent or classical medicine. However, the measures suggested for the treatment of obesity are as follows.

Eats and drinks that are alleviative of Vata, Kapha and fat, dry, warm and strong enemata, dry massage, a course of the three myrobalans or of Takrarishtha or honey or of embella, dry ginger, barley, alkali iron powder or barley and embella myrobalans—the systematic use of these is considered excellent. One desirous of getting rid of obesity should indulge in a gradually increasing measure in night-waking, sex-act, exercises and thinking.

Then there are Yoga Asanas prescribed e.g. Pawan Muktasana, Baddha Padmasana, Paschimatana Asana. These Asanas learnt through competent authority, under the guidance of some Guru and

practised according to physical capacity will help keep a man slim and trim

Take pure honey about $\frac{1}{2}$ to 1 oz and a cup of lukewarm water. Pour from one cup to another several times and drink that water early morning on an empty stomach. This will slowly and gradually help in removing fat. Ensure that the honey is absolutely pure and in no way adulterated.

A fat person should see that he has no constipation and there is free movement of the bowels but should never take drastic purgatives containing phenolphthalein which slowly and gradually result in habitual constipation.

Abdominal massage with powder of myrobalan properly carried out will also help. Take Triphala Guggula 3 pills twice a day.

A fat person should take daily bath with cold or hot water (lukewarm only) according to his blood pressure. Those people who have a tendency towards low blood pressure should use cold water and those having a tendency towards high blood pressure should take bath in lukewarm water.

Fat persons should massage their skin with sweat-absorbing drugs with Aamla or embelle myrobalan powder.

In diet they should avoid rice potato curd butter ghee onions carrot green peas black gram maize sweets and such other items which increase fat. They can take plenty of leafy vegetables and fruits and they should take walking swimming and similar exercises.

There are some popular home remedies which may well be tried by fat people but it should be remembered that one simple remedy may have worked wonders in a few persons but it will not suit all and hence proper checking up by an expert Ayurvedic physician is quite necessary.

COMMON COLD

M N A Chembur

You are in Bombay for the last two years and you get attacks of cold and cough off and on. The main symptoms you describe are occasional sneezing running nose sore throat with hoarse voice. Now the frequency of such attacks is eight per month. You have taken the treatment for septic tonsils with antibiotics for allergic cold with anti histamines and anti allergies and these have not given you any relief at all.

Moreover you were told by some that your X rays revealed little infection. For your sinusitis also there was difference of opinion as to whether operation may be performed or not. Ultimately you were operated upon and nasal septum which was deviated was corrected. In your own words there was also no relief even then yet in the surgeon's words the operation was successful.

Then you underwent anti flu and anti cold vaccine courses. None of these measures proved effective and your disease went on growing

worse and the frequency of attacks increased and sometimes this sore-throat was so horrible that your voice was reduced to nil

Now, the latest development is that you are having swelling in the throat, difficulty in swallowing and stiffness of throat

I have on hand so many other cases having similar suffering. The disease which you have described in detail is known as 'Pratishyaya' and 'Peenasa' according to Ayurvedic theory. The tragedy is that this ailment nowadays is treated merely with measures which afford only symptomatic relief.

For example analgesics relieve the pain for a few hours only. These analgesics do harm, the anti-allergics also check or suppress sneezing and cold only for a few hours. These also bring drowsiness, depression and debility. Puncture of sinus also gives feeling of relief for a few months and in so many cases 'once punctured—life punctured'—it goes on for ever with a repetition every six or eight months.

Broad spectrum antibiotics, too, help in the cure of the infection of tonsils temporarily and many a time removal of tonsils is not also helpful. It is seen that after removal of tonsils, the allergic cold increases. What is needed in cases like yours is really the treatment of the patient as well as his symptoms.

It is observed by experienced Ayurvedic physicians that the digestive system should receive first attention. Appetite should be increased and digestion should be improved by the removal of constipation, if any. This measure stops the production of Kapha in the digestive system and the first dhatu Rasa dhatu (body nutrient) is turned into Rakta dhatu (blood—second body nutrient)

It is mostly seen that majority of cases like yours complain of production of extra Kapha and Ahara Rasa (food juice) is not turned into Rakta Dhatu (blood). For this any preparation containing Harad (chebulic myrobalan) such as Chitraka Haritaki Awaleha or Vasa Haritaki Awaleha should be taken 1 to 2 teaspoons morning and evening.

This will increase appetite, improve digestion and remove constipation, with the result Kapha is slowly and slowly reduced to nil. Of course, it cannot bring about so-called miraculous relief in a matter of hours.

You will be surprised but it is a naked truth that some home remedies in cases like yours have done wonders. I know for example that in a pretty large number of cases similar to yours the juice of Vasaka leaves with juice of wet fresh ginger and honey alone has cured so many complaints like laryngitis, pharyngitis, tonsillitis and bronchitis.

All these 'itises' (Inflammations) due to infection caused by bacteria according to modern science, have been cured by simple ayurvedic line of treatment. One can take a test tube here with a lump of bacteria and can make a test that not a single bacterium directly

dles with the juice of vasaka or the other things mentioned. Yet it is seen that such infections have been not only checked, but cured by anti-Kapha line of ayurvedic treatment

The mercurial preparations have also to make a major contribution in such treatment. These are known as 'Rasa'. The word 'Rasa' here means 'mercury'. Of such preparations 'Laxmi Vilas Rasa' is well-known.

There are varieties of this Laxmi Vilas Rasa. In chronic cases of Sinusitis with headache 'Naradiya Laxmi Vilas' works wonders. 2 pills (about 3 to 4 grains) with honey morning and evening with a jelly described above will be sufficient.

In cases of cold, sneezing and running nose 'Maha Laxmi Vilas' (with gold) 1 to 2 grains morning and evening will help a lot. It should be taken with honey. If there is excessive coughing, 'Chandramrita Rasa' 2 pills morning and evening with Maha Laxmi Vilas will help a lot. In addition, a mixture of Vajrasava with Draksharishta, half an ounce, with equal quantity of water added to it taken after principal meals will also help.

There are some other Rasas like Tribhuwan Kirti which, taken under proper and adequate medical advice, will afford relief to a person suffering from attacks of cold. This can be mixed with Sitopaladi Churna, Abhrak Bhasma and Sabarshringa Bhasma and such powders can be taken morning and evening.

The nasya, nasal drops of 'Anu Talla' or 'Maha Shad Bindu Talla' 3 drops in both the nostrils have also helped many a sufferer of nasal congestion, blockade and sinusitis.

In the case of deviated nasal septum, very few have had real cure after operation. In most cases the condition either remained the same or it became worse. The perforation by puncture in cases of sinusitis has also never cured the disease.

In many a case Makaradhwaja with Anupana (containing musk, saffron, amber, jalphal, javantari and abhraka, lauha etc.) known as Makaradhwaja Vati 2 pills morning and evening with a cupful of milk has cured cold, increasing the person's vim, vigour and vitality.

The abovementioned measures demand a regulated diet. Take both times regular normal meals avoiding curd, buttermilk, gur, butter, cold drinks, lemon, fried and sour items like tamarind. You should not take Shrikhand, puddings, cheese, sweets, fruits like sugarcane, mosambi, oranges etc. You can take ginger, black pepper and pepper.

This line of treatment may take a couple of months to root out the trouble. Sometimes there may be no relief at all in the beginning, but gradually the effects will be felt. There are some who are not ready to observe the dietary regimen mentioned above. They may not benefit by this treatment.

CHRONIC APPENDICITIS*S. P. T., New Delhi*

You are suffering from chronic appendicitis as revealed by x-rays. Surgeons have advised you to undergo an operation, but you want to avoid it and you are keen to follow the ayurvedic line of treatment.

Take Arogyavardhani No. 1 two tablets morning and evening and Kutajarishta half an ounce with an equal quantity of water after principal meals, along with Brihat Shakha Vati 2 pills with a glassful of water. Avoid strong purgatives and laxatives. You can have simple enema or powders like Triphala.

Avoid in diet red chillies, and fried things. Take simple diet and avoid heavy meals. You can take plenty of milk if it suits you. Worries, anxieties and tension do increase the pain but with the above-mentioned line of treatment, your appendix should become normal.

DEVIATED NASAL SEPTUM*B. R. Y., Bangalore*

Your child aged 8 years keeps her mouth open while sleeping and you are worried about this condition. In fact, she has breathing difficulty and whenever there is deviated nasal septum this trouble occurs and here also an operation has been advocated by a surgeon. I have plenty of cases on my record where operations were performed, with no improvement at all. The condition only got slightly and temporarily relieved. I would not advise operation.

Put 2—3 drops of Anu Tail or Maha Shadabindh Tail in both the nostrils at bed-time and give Maha Laskhmi Vilas Rasa two grains morning and evening with honey along with Chandramrita Rasa two pills after principal meals.

The child, of course, should avoid in diet curd, cold drinks, cold water and swimming. Instead of which Asanas like Pranayama will be useful.

UNWANTED FEAR*A. R. D., Poona*

You are suffering from a peculiar ailment, in your own words. Every time after passing urine you feel that a certain quantity has remained behind and after a few moments suddenly a few drops again come out involuntarily. Sometimes after a few minutes, a few more drops come out again.

You have been given to understand by some friend that this is due to the habit of masturbation in which you indulged in the past, but this is a faulty notion and your habit of the past has nothing to do with your present complaint. It is a nervous reflex action of the bladder and sometimes psychological fears and anxieties have also a bearing on this.

Take Agni Tundi Vati 2 pills twice a day after principal meals and Chandraprabha No. 1 two pills morning and two pills evening with a glassful of water.

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Take Agni Tundi Vati 2 pills twice a day after principal meals and Chandraprabha No 1 two pills morning and two pills evening with a glassful of water.

You can marry and have a blissful life There is no reason to be scared too much of these things

MUCUS COLITIS

P. D. J., Ahmedabad

You have taken plenty of purgatives and laxatives and now that your intestines are not working properly the conclusion has been arrived at that you are suffering from amoebic dysentery or ulcer or some other stomach trouble It is not so You are suffering from what is technically known as mucus colitis

Take Panchamrit Parpatti 4 grains mixed with Jatiphaladi Churna 12-24 grains morning and evening followed by Kutajarishta $\frac{1}{2}$ oz with equal quantity of water after meals Avoid in diet fried items, potatoes, black gram, maize, excess of wheat and never overeat You can take plenty of butter-milk, (after butter has been removed), along with rice, green, gram (moong dal) You should keep your mind always jolly and cheerful because mental stress definitely tells upon the intestinal canal If tranquillity of mind is observed, then the recovery will be speedy and lasting

You are a little anaemic but don't worry much about that I have read in some paper that some bugs and mosquitoes in a conference were complaining of anaemia—their food, the human blood being so deficient that they were also in search of multivitamins and iron!

Anyway, we have to face the circumstances, so don't ponder much over that There is no need of taking extra iron because the drug which I have prescribed, known as Panchamrit Parpatti, contains iron

ENLARGEMENT OF PROSTATE

R. B., Goa

You are having prostate enlargement and your age is 80 You have to get up frequently during the night to pass urine and sometimes you pass urine unawares Also sometimes there is difficulty in passing urine

Take pure Shilajit mix it with pure Guggula and Extract of Gulancha and all these combined taken 2 pills twice a day morning and evening with Chandraprabha No 1 two pills twice a day will help you a lot

As you say you do not want to undergo an operation and you wish to try ayurvedic medicines but you wonder if there will be any possibility of a sudden coma or other emergency This fear is baseless You can take ayurvedic medicines without any side reactions

Many a patient has benefited by the abovementioned treatment and he has never undergone operation for prostate enlargement and I know of some patients who have been taking the above medicines for some years in the past and they are enjoying nice health

S A P, Pophall

FAMILY PLANNING

Thank you for your compliments I am glad to note that you are regularly reading my articles and find them useful and interesting

You are anxious to know whether there is any provision in Ayurveda for family planning This is an interesting query, which I have not answered before

First of all, the great ayurvedic sages were fully conversant with the theory of conception, the male and female seed, fertilisation and the gradual growth from month to month of the foetus till the birth of the child They have, in particular, given a time known as Ritu Kala, the time from the fourth day after the onset of the menstrual period to the sixteenth day as the most suitable and fit time for conception, which is also acknowledged by the modern system of medicine The uterus is said to shrink after the Ritu Kala like the lotus at the end of the day with the approach of sunset

There are remedies described in Ayurveda, both oral and local applications, for the prevention of conception and even in Bhava Prakasha which was written in the seventeenth century, these remedies are described But as there has been no research carried out on these remedies one cannot say whether they are cent per cent reliable or not Now that India has obtained independence and is on the path of progress, great ayurvedic scholars should take up this problem and find out with statistical data as to how far the suggested remedies are reliable

One point, however, should be clarified and that is, that in Ayurveda more emphasis is given to progeny and family, barrenness, infertility and sterility were all considered as a curse Times however have changed and we are going through hard days when food and clothing are scarce and a small family is welcome The remedies are there described in Ayurveda as well as in the ancient classical texts, but I cannot yet suggest them as suitable for the welfare of the masses since the results cannot be guaranteed.

J S, Ahmednagar

OSTEO-ARTHRITIS

You are suffering from Osteo-Arthritis At present you have no serious pain or discomfort, but you have been told that this ageing process can be cured with ayurvedic medicines Take Arogyavardhini No 1 two pills twice a day along with Yoga Raja Guggulu 2 pills morning and evening and take Maharasnadiquath liquid half an ounce with equal quantity of water after principal meals Avoid sour-tasting foods like curd tamarind, lemon etc

Your three daughters aged 6 4 and 3 respectively are bony You want to improve their health Give them Chyawanprash quarter to half teaspoon, according to their age morning and evening, followed by milk, and Ashwagandhadi Thail may be applied all over the body

and massaged This will improve their health and they will put on some weight

LEUCODERMA

A H, Bandra

You have enquired about a patient suffering from leucoderma, who has tried all types of medicines without any advantage You refer to a similar case and you mention that the patient was fully cured within a year with Neem enema You are anxious to know whether Neem enema is really so effective in the cure of this disease

In the first place enema or Basti forms one of the most important processes of the Ayurvedic line of treatment which has worked wonders In the preliminary stages Snehan and Swedan are carried out i.e lubrication and hot fomentation and thereafter emetics and purgatives for vomiting and purgation are given and finally Basti Emetics for Kapha Purging for Pitta and Basti for Vayu respectively have been found highly effective

Neem is a well known blood purifier and Neem Patra Thail prepared from the leaves of the Neem tree and Beeja Thail from its seeds are highly efficacious for skin disorders and even the juice of Neem leaves is given as a bitter tonic Enema prepared with drugs such as Neem would certainly be helpful in treating the disorder I should not at all be surprised if a patient of leucoderma or similar skin troubles has been benefited with Neem enema The only thing is that this type of treatment should be carried out under supervision of experts in the line Especially in South India Malabar and Andhra Pradesh even today experts carry out this line of treatment and cure the otherwise incurable disorders

CONDIMENTS

A S P Bombay

I have gone through your letter I thank you for your kind feelings and am glad to know that you and your other friends enjoy my articles You are anxious to know about the value of condiments in diet and you have asked about their caloric values

In the first place it would be necessary for me to clarify for you and other readers that according to Ayurvedic thought no diet item is given prominence as per caloric values It also does not think in terms of fat carbohydrates starch proteins etc It has a much more vital basis

It recognises the effect of dietary ingredients on the body in terms of maintaining physical health and at the same time protecting it from ailments and maintaining the dosha equilibrium in the body Ayurveda recognises six tastes—sweet (madhura) sour (amla) saltish (lavana) pungent (katu) bitter (tikta) and astringent (kashaya) Each taste has a different effect on the body and all in collaboration help to maintain the health

One should not be fond of or be a voracious eater of foods of one

taste, but should have all the different tastes in his meal. Then there is a principle known as *veerya siddhanta*. According to it all the items are divided as having cold (*shita*) or hot (*ushna*) action on the body. Cold allays *pitta* and heat increases *pitta*, decreasing *vayu* and *kapha*. As mentioned above, *rasas* also decrease a particular *dosha* and aggravate the other *doshas*.

Vayu is aggravated by astringent, bitter and pungent *rasas* and is decreased by *rasas* sweet, sour and saltish. *Pitta* is aggravated by bitter, sour and salt and is decreased by astringent, sweet and bitter *rasas*. *Kapha* is aggravated by sweet, sour and salt tastes and decreased by bitter, pungent and astringent *rasas*. This is in short the relation between the *dosha* and *rasa* principles.

Even *vipaka* (post-digestive-effect) is given importance. After digestion is over, the consequence is the change or action which a *dravya* undergoes. And lastly *prabhava* (or specific action) is given consideration. Irrespective of *rasa*, *veerya* and *vipaka*, a particular substance may have different action and that unknown, understandable or unthinkable typical action is *prabhava*.

Now we come to your question about condiments. Usually *dhanya* (cereals and pulses) along with meat, fish, and vegetables form the routine diet, but condiments have their specific values as far as appetite and digestion are concerned. Mostly condiments increase the secretion of digestive juices.

The popularly known condiments are *jeeraka* (cumin seeds), black pepper, ginger, mustard seed, *methi* (fenugreek), *hing* (*asafoetida*), coriander, chillies green and red, turmeric, garlic, mangosteen, tamarind along with aromatics like cinnamon, cardamom, cloves, and mint. These ingredients now-a-days have become very costly. However, their place in diet is unique.

Items like potato, black gram, green peas are heavy and cause gas. The above mentioned condiments decrease *vayu* and help digestion, keeping digestive organs healthy. The food juice is properly assimilated and absorption being normal, the body gets all the nutrition needed. Though you may take milk, ghee, butter, sweets etc. containing very high qualities and quantities of calories and yet if there is no proper assimilation and absorption, then nutrition will be hampered. This is the striking point where *Ayurveda* excels.

There is one warning also necessary. These condiments give fine aroma as well as taste by which the diet becomes tasty. There are some people who attach importance only to taste. They eat chillies, tamarind etc. in excess. That will be harmful for health. Usually all these items are hot in action. They increase *pitta* and cause burning sensation, ulceration, diarrhoea, hyperacidity etc.

So all these condiments should be used in proper doses. You will be surprised that our great sages found out valuable medical pro-

and massaged This will improve their health and they will put on some weight

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A H, Bandra

You have enquired about a patient suffering from leucoderma, who has tried all types of medicines without any advantage You refer to a similar case and you mention that the patient was fully cured within a year with Neem enema You are anxious to know whether Neem enema is really so effective in the cure of this disease

In the first place enema or Basti forms one of the most important processes of the Ayurvedic line of treatment which has worked wonders In the preliminary stages Snehan and Swedan are carried out i.e. lubrication and hot fomentation and thereafter emetics and purgatives for vomiting and purgation are given and finally Basti Emetics for Kapha Purgative for Pitta and Basti for Vayu respectively have been found highly effective

Neem is a well-known blood purifier and Neem Patra Thail prepared from the leaves of the Neem tree and Beeja Thail from its seeds are highly efficacious for skin disorders and even the juice of Neem leaves is given as a bitter tonic Enema prepared with drugs such as Neem would certainly be helpful in treating the disorder I should not at all be surprised if a patient of leucoderma or similar skin troubles has been benefited with Neem enema The only thing is that this type of treatment should be carried out under supervision of experts in the line Especially in South India Malabar and Andhra Pradesh even today experts carry out this line of treatment and cure the otherwise incurable disorders

CONDIMENTS

A S P Bombay

I have gone through your letter I thank you for your kind feelings and am glad to know that you and your other friends enjoy my articles You are anxious to know about the value of condiments in diet and you have asked about their caloric values

In the first place it would be necessary for me to clarify for you and other readers that according to Ayurvedic thought no diet item is given prominence as per caloric values It also does not think in terms of fat carbohydrates starch proteins etc It has a much more vital basis

It recognises the effect of dietary ingredients on the body in terms of maintaining physical health and at the same time protecting it from ailments and maintaining the dosha equilibrium in the body Ayurveda recognises six tastes—sweet (madhura) sour (amla) saltish (lavana) pungent (katu) bitter (tikta) and astringent (kashaya) Each taste has a different effect on the body and all in collaboration help to maintain the health

One should not be fond of or be a voracious eater of foods of one

taste, but should have all the different tastes in his meal. Then there is a principle known as *veerya siddhanta*. According to it all the items are divided as having cold (*shita*) or hot (*ushna*) action on the body. Cold allays *pitta* and heat increases *pitta*, decreasing *vayu* and *kapha*. As mentioned above, *rasas* also decrease a particular *dosha* and aggravate the other *doshas*.

Vayu is aggravated by astringent, bitter and pungent *rasas* and is decreased by *rasas* sweet, sour and saltish. *Pitta* is aggravated by bitter, sour and salt and is decreased by astringent, sweet and bitter *rasas*. *Kapha* is aggravated by sweet, sour and salt tastes and decreased by bitter, pungent and astringent *rasas*. This is in short the relation between the *dosha* and *rasa* principles.

Even *vipaka* (post-digestive-effect) is given importance. After digestion is over, the consequence is the change or action which a *dravya* undergoes. And lastly *prabhava* (or specific action) is given consideration. Irrespective of *rasa*, *veerya* and *vipaka*, a particular substance may have different action and that unknown, ununderstandable or unthinkable typical action is *prabhava*.

Now we come to your question about condiments. Usually *dhanya* (cereals and pulses) along with meat, fish, and vegetables form the routine diet, but condiments have their specific values as far as appetite and digestion are concerned. Mostly condiments increase the secretion of digestive juices.

The popularly known condiments are *jeeraka* (cumin seeds), black pepper, ginger, mustard seed, *methi* (fenugreek), *hinga* (*asafoetida*), coriander, chillies green and red, turmeric, garlic, mangosteen, tamarind along with aromatics like cinnamon, cardamom, cloves, and mint. These ingredients now-a-days have become very costly. However, their place in diet is unique.

Items like potato, black gram, green peas are heavy and cause gas. The above mentioned condiments decrease *vayu* and help digestion, keeping digestive organs healthy. The food juice is properly assimilated and absorption being normal, the body gets all the nutrition needed. Though you may take milk, ghee, butter, sweets etc. containing very high qualities and quantities of calories and yet if there is no proper assimilation and absorption, then nutrition will be hampered. This is the striking point where *Ayurveda* excels.

There is one warning also necessary. These condiments give fine aroma as well as taste by which the diet becomes tasty. There are some people who attach importance only to taste. They eat chillies, tamarind etc. in excess. That will be harmful for health. Usually all these items are hot in action. They increase *pitta* and cause burning sensation, ulceration, diarrhoea, hyperacidity etc.

So all these condiments should be used in proper doses. You will be surprised that our great sages found out valuable medical pro-

perties in eating these condiments and hence, a kitchen is a small dispensary in its own way

These condiments are usually hot but as an exception elaychi (cardamom) is cold. These condiments being hot in nature, their excessive use in tropical countries for spicy taste would be harmful. But their proper use will be beneficial to health.

HYPERACIDITY

N V, Bombay

I have gone through your letter regarding your complaint of hyperacidity. You feel burning sensation in the chest soon after your meals and there is gas formation. Your gastric analysis showed stomach containing excess acids. You stay a few miles away from your office and you regularly take with you meals prepared in the morning and consume it in the afternoon.

This is the first thing that you should stop, otherwise there is no drug on this earth that will cure your hyperacidity, on the contrary it will go on increasing. Be regular in your meals and at both times take fresh food. You should not take lot of chillies, tamarind, hot, sour and pungent things. In fact, you should avoid these in toto.

You can take plenty of milk which should, of course, be well digested. You can add dry ginger, pippalimoola with a little sugar and boil the milk. Take confection of Rose at bedtime. Take Sut-shekhhar half to one grain with Praval Pishti 2-4 grains and extract of Gulancha known as Giloya Sattva 4 grains, mix them all and take one such dose in the morning and one at bed-time with honey followed by a cupful of milk.

You can take any preparation of Amla (embellie myrobalan) morning and evening.

You are right when you say that your mental states affect the digestive system. It will be worth while to keep cheerful always without worries, anxieties, fears or phobias and any state of anger should be controlled. Environment should improve.

There is no use taking any tranquillizers to correct this state because if the atmosphere in which you stay remains the same, there is no use suppressing these mental states by artificial means.

You must leave smoking and tobacco in any form because it will aggravate the condition. Liquor should be avoided at all costs. At present you are in a state of hyperacidity but if you continue these addictions you will develop ulcer in the stomach or duodenum and then it will be very difficult to cure the ulcer.

There are several medicines prescribed in Ayurveda for 'hyperacidity' which is known as Amla Pitta. Pitta has as its medicinal property two tastes (Rasas). One is Amla and the other is Katu. Both are normally present in Pitta but when this Amla Rasa or taste

of Pitta increases in quantity, then that increased state of Amla Rasa of Pitta is known as Amla Pitta

The symptoms usually found are indigestion, fatigue without exertion, nausea, belching of bitter and sour taste, heaviness, burning sensation in chest and throat, anorexia, loss of appetite

This hyperacidity or Amla Pitta is again of two types One is described in great detail in Ayurveda and Madhav, the great exponent of the art of diagnosis writes in his Roga Vinischaya that this disease is Bhishak Mohakara—a disease which baffles the physician.

In ancient times they used to do purification of the body by emetics and purgatives. In the present-day conditions one is not able to afford all this due to lack of time. The leaves of silver or gold with the confection of Amla (Aamalaka Murrabba) is given

Gulkand is one of the best remedies for Amla Pitta, but it should be of very special quality and not of the commercial type, where sugar is added very much in excess One can prepare this at home. Take the leaves of fresh seasonal and real Rose Take the leaves and sugar in the ratio of 1 2

There are two ways of preparing the Gulkand Either you can rub the leaves of Rose with Khadi Shakkar or you should spread the leaves and spray sugar, place another layer of leaves and again spray sugar Like that you should make layers of leaves and sugar in one vessel, preferably glass vessel It should be tightly closed and daily exposed to the hot sun for about a month In this manner Gulkand of the best type can be prepared

You can take powder of Harda or Triphala at bed-time to remove constipation, though Gulkand itself will remove the same

There are some home remedies also useful in the case of Amla Pitta e.g. take dry or black grapes clean them and remove the seeds. Take one part of such grapes powder of Harda one part and sugar one part Mix them very well and prepare round pills and take about 1/4 to 1/2 tola morning and evening This promptly relieves the burning sensation in the throat and chest

There is yet another preparation available known as Dhatri Loha which contains powder of Liquorice 8 parts, Loha Bhasma 16 parts powder of Embellie Myrobalan 32 parts Mix them all very well and rub them in the juice of fresh Gulancha for 7 days and then dry it in sunlight. This Dhatri Loha is highly efficacious in the various stages of hyperacidity and it relieves pain, if any It also increases red corpuscles and hemoglobin in the blood

In the aggravated stage of Amla Pitta one can take the powder known as Avipattikar Churna 3 grams at bed-time with water You can take coconut water in plenty

One strange factor which has been noted is that if a patient of hyperacidity from places like Bombay, Madras, Surat or Calcutta where there is lot of moisture in the atmosphere goes for a change of air to places like Marwar, his condition is cured without any medicines. So once a year this change of air would be advisable if it is possible.

A preparation known as Shatpatryadi Churna 3-4 grams with Prawal Pishti 3 grains Giloya Satwa 4 grains and Arogyavardhini No 1-8 grains all mixed together, one powder morning and evening will be found extremely efficacious in cases of hyper-acidity. The author has tried this recipe in several cases with success.

ALOPECIA AREATA

S V T. Andheri, Bombay

You are suffering from patches of baldness on your head and it has been diagnosed as Alopecia Areata.

Your age is 36. You have tried all remedies, including ultra violet rays and high frequency treatment from skin specialists. You say you have tried Dexamethazone oral treatment and whenever you take the drug there is growth of hair on the patches, but as soon as you discontinue the treatment, baldness again occurs and the patches increase in number and size. You want to get cured permanently and you are right when you say that the abovementioned oral drug has side reactions, which you have experienced.

First of all it is most necessary to clarify that the oral or local ayurvedic treatment for this baldness will also take a very long time to get complete cure. There are several reasons for this condition. It may be due to local dandruff or skin disorder like ringworm. It may also be due to diseases of the intestine like amoebiasis or liver disorders. It has been sometimes found to be due to worms.

You will be surprised to know that many a time apart from local skin disorder or organic disorder of the digestive or other systems psychological factors such as increase of fear, worry etc play an important role in bringing about this condition.

A case has been described by a psychiatrist in a modern medical text-book of skin diseases where the wife of a soldier first got this Alopecia Areata on hearing that he was leaving for the battle front and after his departure the baldness increased. On his return when they started living together the baldness and Alopecia Areata slowly disappeared.

Afterwards in that family due to disagreement between her mother-in-law and herself there were constant quarrels and disputes and Alopecia Areata reappeared. Later her husband had a separate home and when there were no more quarrels the hair again started growing.

It has been found that with women in most cases of hypersensitive and emotional nature, it has been playing a great and important role. Mental worries, anxieties, lack of bearing power and other factors have made all the systems of the body unhealthy. These women usually complain of a lot of troubles during the menstrual period. Their periods are scanty, irregular and accompanied by pain.

Similarly, many other complications arise in the body due to psychological disorders. Mind and body are correlated and the effect of the mind is felt on the body, and of the body on the mind. These conditions are known as Manodaihic or psychosomatic disorders.

Sometimes, presence of chronic dysentery in the alimentary canal not properly treated also gives rise to fall of hair, dandruff and Alopecia Areata. In some cases malnutrition or improper nutrition is the reason for fall of hair, Alopecia Areata and baldness.

Again, physical temperaments are described in Ayurveda. These physical temperaments exist from the time of birth, they are hereditary and unalterable till death. Persons with physical temperaments of Vayu or Pitta get baldness very early compared to those of the Kapha temperament.

It will thus be seen that there are several reasons for baldness and in each case it will be necessary to have a thorough check-up and examine the presence of a particular condition and then treat that condition. Mere application of advertised drugs or scented hair oils on the scalp or too many tonics will not be the true solution to the problem.

The drugs described in Ayurveda to increase growth of hair and to stop the fall of hair are known as 'Keshya' ('Kesh' means hair) and these drugs are Brahmi, Jatamansi, Bhringaraja, Aamalak, Tili, Coconut, Grapes, Gokharu, Jethimadhu (or Glycerhiza), Baheda (Bibhitaka), cow's milk.

A combination of these drugs in any form taken orally or the application of oil prepared from these drugs would certainly be beneficial to the growth of hair and to stop the falling of hair.

For purposes of local treatment, take the powder of elephant's tusk, mix it with a little camphor and Rasavanti, soak these in the juice of Bhringharaja, make a paste and apply on the patches.

There is another remedy described in Bhava Prakash. It is Snigdha-dugdadh hair oil which resembles the action of 'Tincture Kayfive'. It is an irritant and an active remedy but when the hairs are falling due to excessive internal heat and increase of Pitta the application of irritants would certainly increase the baldness therefore Bhava Mishra has correctly advised two different types of applications. The combination of Liquorice, Gokharu, the leaves of Padaval, the Lotus, the Grapes and similar cooling ingredients works efficaciously on Alopecia due to Pitta.

There is a modern school of thought in medicine which says that no local application or internal intake of food has any relation with the growth or fall of hair and this school has the backing of very highly advanced learned scholars, but I, as a humble student of Ayurveda, do not agree with this. Nor do I agree with the claims of some advertisers of hair oils that the application of their oils will remove and cure baldness.

When baldness is not hereditary and is caused by local reasons, we can certainly treat the same; but if baldness comes at proper age or due to hereditary or other reasons, it is really difficult to cure it.

It is, however, true that drugs like Amla (embellie myrobalan) taken internally in the form of powder or jelly like Chyawanaprash have a certain effect on circulation and they improve the growth of hair in certain cases. Things like Moti (pearl), and Pravala (red coral) taken orally in the form of pistachis for a long time also help where there is calcium deficiency. Application of preparations like Maha Bhringharaja Tail also aid the growth of hair, but not in all cases.

Thus each case must be considered as a special one and separate treatment will be necessary for different conditions. Sometimes, it also happens that a particular man is benefited by some remedy very efficaciously, while the same remedy tried by other men may not. Maha Bhringharaja Tail also aid the growth of hair, but not in all cases.

However, one thing is certain and that is, that rest, relaxation, mental peace, proper nutrition, massage with oils on the patches, normal bath, balanced diet, wholesome food, light exercises, yoga asanas, regular life, not sleeping too late in the night, getting up early in the morning, avoidance of red chillies, curds, sour things, fried items of diet, plenty of milk with internal drugs like Moti, Pravala, Brahmi, Jatamanshi, Chyawanaprash along with application of simple oils like Bhringharaja Tail and keeping the scalp very clean and free from dandruff, would certainly be helpful in a majority of cases.

This empirical line of treatment is generally helpful where the usual cause of Alopecia Areata is present, but in certain cases where tape worm, hepatitis or any other specific diagnosis for the Alopecia Areata is arrived at, it is most necessary to treat the particular condition. However, drugs like dexamethazone, which have to be taken permanently and which have some side effects, and hormone preparations are better avoided.

It is our observation that the psychological aspect is generally the usual cause and must receive proper attention.

ASTHMA-2

S V R. Poona

You are suffering from asthma and you are getting severe attacks. Ayurveda has described bronchial asthma under the head "Tamaka Shwasa". If the Vayu becomes reversed in its course, which is the respiratory tract, it takes hold of the neck and the head and rouses up the Kapha. Then it causes coryza.

Obstructed by this coryza there is produced a variety of dyspnea associated with a wheezing sound and characterised by acute congestion, causing great affliction of the vital breath. On account of the force of the paroxysm the patient faints, coughs and becomes motionless. While thus constantly coughing, he feels faint frequently.

Owing to inability to expectorate he feels greatly distressed and on the sputum being expectorated, he feels comfort for a while.

His throat is afflicted and he can hardly speak and embarrassed by dyspnea he is not able to get sleep while lying flat in the bed because Vayu presses upon both his sides while he is in bed. He finds comfort in sitting posture (orthopnea) and he likes only hot things. His eyes are wide open, his forehead is covered with sweat, he is in great distress all the time, his mouth is dry, he breathes easily only now and again, and his respiration becomes violent.

These paroxysms are intensified by cloudy, humid and cold weather or an easterly wind as well as by Kapha—increasing things. It is surable if it is of recent origin, otherwise this bronchial asthma is only palliable. This should be treated differently from the minor dyspnea which occurs owing to the use of unctuous things or exertion whereby a minor disturbance of Vayu takes place in the alimentary tract.

This minor dyspnea does not afflict the body with great pain, it does not harm the limbs and it is not so formidable as the Tamaka Shwasa. It does not interfere with the normal course of eating and drinking, afflict the sense organs or cause painful conditions and this is a curable condition.

Usually asthma results from dust, smoke and wind from residence in cold climes and use of cold water, from undue exertion or sex indulgence or from excessive walking and from taking dry and irregular diet; can also result from chyme disorders, constipation, debility of vital organs, from resorts to mutually antagonistic procedures, from overdoing of purificatory procedures from diarrhoea, fever, vomiting, lesions, acute intestinal irritations, intestinal torpor, anemia and toxicosis and similar other reasons like habitual use of black gram, til paste, irritant or heavy food, by constant use of the flesh of aquatic and wetland animals, curds and raw milk and by indulgence in Kapha—producing articles.

Heaviness in throat and chest, astringent taste in mouth as well as distension of the abdomen are the premonitory symptoms

From the above description contained in Ayurveda you will have an idea of the detailed study they have made as regards asthma. They consider newly started asthma as curable and longstanding asthma as palliable, that is, as long as the patient undergoes treatment, there is relief

The Ayurvedists have taken into consideration seasonal factors and other allergic manifestations. When the patient gets relief in a sitting posture and the attack increases while in a sleeping posture, it is a clear case of bronchial asthma.

Originally for such patients the treatment carried out was as follows

The patient was first anointed with salted oils and then sweating or perspiration was brought about by fomentation and other methods. By this procedure the Kapha which had become inspissated in the patient's body got dissolved in the body passages, the body outlets becoming softened and as a result the movement of Vayu was restored to the normal condition

Lord Atreya says "Just as the snow on the mountains thaws when warmed by the rays of the sun, in the same manner the inspissated Kapha in the body melts when subjected to sudation thereby"

When the patient was found to have sweated to the proper degree, he was immediately given to eat a dish of unctuous rice supplemented by the soup either of fish or pork, or curds. When, as a result of this diet, the Kapha got increased in the patient he was administered an emetic compounded of pepper, rock salt and honey after ensuring that such an emetic did not increase Vayu

In this manner the vitiated and stagnant Kapha was expelled from the system and the patient used to attain ease and the body channels being purified, Vayu moved through the channels unimpeded. Then the curative treatment and the subsiding methods for asthma were carried out

Even nowadays in some parts of India the orthodox Ayurvedic physicians are carrying out the purification of channels by action, but since most of us today are living such a busy life that it is difficult to follow these procedures curing and subsiding measures are carried out straightaway

The palliative line of treatment according to Ayurveda would be Shwas Kuthar 2 rattis, Chandramrita 2 rattis, Sabar Shringa Bhasma 2 rattis, Abhraka Bhasma 1 ratti, and Talisadi Choorna 8 rattis (a powder of Sitopaladi can also be used in place of Talisadi Choorna), they are powdered together and one such powder with honey is taken morning and evening followed by Chitraka Haritaki Awaleha or Vasa Awaleha or Kantkaraya Awaleha

A combination of the above powder with any of these jellies relieves the patient of distressing symptoms of breathlessness stops the production of Kapha and decreases Vayu Chewing pills prepared from Glycyrrhiza (Yashtimadhu) can be given to the patient for keeping in mouth and chewing them.

Sometimes breathlessness also takes place due to the enlargement of the heart and this is known as cardiac asthma. Patients should have complete rest as well as heart tonics to get relieved of this complaint. A mixture of Punarnav-arishta, Dashamoolarishta and Arjunarishta, 1/2 oz. with equal quantity of water after principal meals, with a heart tonic like Jawahar Mohra 1 pill morning and evening, would certainly be beneficial to the patient suffering from cardiac asthma.

Sometimes breathlessness also occurs due to myocardial ischemia or coronary insufficiency. In that condition also complete rest in bed along with the abovementioned Ayurvedic line of treatment would be beneficial.

Whenever there is an attack of asthma at that time symptomatic treatment is also available in Ayurveda. Take Soma-Choorna (Somakalpa or Somalatta), boil a cupful of water and when the water has reached the boiling stage add about 1/4 tola (3 grams) of the Soma Choorna remove the vessel from the fire (do not boil the water after adding the powder), allow it to cool for two minutes and then filter it. The patient should drink this phanta. The attack will subside on the spot. This, however is not the real treatment which consists of the powder and jelly described earlier.

It would be much better if the patient gets purified and then starts the palliative treatment to get the maximum advantage of this treatment. If the digestion is not proper and Kapha is produced more and more, a mixture of Vasa Asava, Kanaka Asava, Draksharishta and Babbularishta, 1/2 oz each with equal quantity of water, after principal meals would be more helpful. The evening meal should naturally be light and taken before sunset.

Asthma is usually very difficult to cure when it is hereditary and very chronic. Breathlessness also results from increase of Kapha in blood which is the increase of a type of the white blood cells otherwise called eosinophils. Usually in blood count eosinophils are normally present 1 to 3 per cent but when they increase, the count goes from 10 to 20 per cent to as high as 80 to 85 per cent. There are various reasons for this increase. Worms may be present in the intestinal tract. It would be advisable to make a correct diagnosis by examination and differentiate between bronchial asthma (swasroga) and eosinophilia (kaphavridhi) and treat accordingly.

Restriction in diet would be most necessary and the patient

should avoid curd butter-milk, sugar-cane juice moosambi mango sweet and sour diet and fried foods

UNDERWEIGHT

S K R, Bombay

I thank you very much for your appreciation of my articles and am glad to note that you have found them useful

You have given your age as 33, height 5' 8" and weight 43 kg only, which is really underweight. You had two attacks of Typhoid in your childhood "when treatment was a very difficult task". Since then you are very lean and thin. You have taken cod liver oil, multi-vitamin tablets, calcium injections and have also been taking good nourishing food but the question of underweight remains.

I should like to remove the fallacy from your mind that one can increase one's weight merely by taking nutritious food. Here I cannot help repeating a story about two children which will throw ample light on the subject. A man who had one child married again when his wife died. He got another child by the second wife.

The first child grew up to be a healthy boy, while the second in spite of all the milk, butter, ghee, curd, sweets and other nutritious food specially given to it, was always lean and emaciated.

The woman who had taken great pains in feeding her own child called an Ayurvedic physician and asked him the reason for this difference in the health of the two children. He immediately enquired of her if she had not been giving lot of milk and butter to her own child and only butter-milk to the other.

The physician told her that she could not make her child robust merely by giving lot of food rich in carbohydrates, fat or sugar, if these were not properly digested it would tell adversely on the health of the child.

There are eight types of Doshas or afflictions (Astha Nindita) described in Ayurveda pertaining to physique —

- 1 Those who are very tall
- 2 Those who are dwarfs
- 3 Those who have abundant hairs on the body
- 4 Those who have no hairs at all on the body
- 6 Those who are extremely black in colour
- 5 Those who are extremely white-complexioned
- 7 Those who are too emaciated
- 8 Those who are too fat and obese

Of these the last two are considered to be the worst, emaciation being preferred to obesity because it has been told in our ancient texts that by medicines and treatment we can improve the health of an emaciated person but for obesity the treatment is too difficult.

I have received several letters on treatment for obesity and this subject has been dealt with elsewhere; but as you have asked a very interesting question regarding emaciation, we take this opportunity to describe it in some detail.

Ayurveda attributes emaciation to the following causes: Overindulgence in dried items, starvation and undereating. You will be surprised that overwork has also been given as a reason, besides grief, worries, anxieties, suppression of natural urges, suppression of sleep, dry massage, repeated baths, inherited tendency, old age, sequel of disease, wrathful disposition. All these make a man extremely emaciated (Lord Atreya in 'Atreya Samhita', Sutra Sthana, Chapter 21, Stanzas 11 and 12).

Further, His Lordship has said that "the emaciated man cannot stand the strain of exercises or a full meal, of hunger, of thirst, of disease or strong medication. Similarly, he cannot bear great cold or heat and the strain of sex act. Splenic disorders, cough, wasting, dyspnea, tumours, piles, abdominal affections, diseases or disorders of assimilation generally assail an emaciated man".

"That man is said to be emaciated who is lean of buttocks, belly and neck and who is covered with a net-work of prominent vessels, who is reduced to skin and bone and who has prominent joints."

Now, the general measures described in Ayurveda for the treatment of emaciation are One should have normal sleep, soft bed, tranquillity of mind, cheerfulness, freedom from worry; one should avoid overindulgence in sex, and light exercises should be taken.

Pleasant sights, fresh food, juices of domestic wetland and aquatic animals, well-prepared meals, ghee and milk, various kinds of sugar-cane, salli rice, black gram, wheat, the products of gur, removal of constipation, avoidance of strong purgatives—all these have been indicated.

Massage of the body with oils which are nutritious such as Ashwagandhadhi Tail, use of sandal paste, flower gardens, white dress, seasonal purification of the morbid humours, systematic use of rejuvenating and virilific preparations—these can cure even extreme conditions of emaciation and confer a measure of plumpness on man.

It has been said that by not worrying over his actions, by taking plenty of nourishing victuals and by indulging in sleep, a man does surely grow fat like a boar. Great importance has been attached to sleep. It is said that "happiness and sorrow, growth and decline, strength and weakness, virility and impotence, knowledge and ignorance as well as life and its cessation, depend on sleep

"Sleep, when indulged in out of time, overmuch or not at all, will swallow up life and happiness like another night of destruction. Sleep, when indulged in rightly, makes life happy and long even as

knowledge of the truth, when it dawns brings to the Yogi his wondrous powers

'Those who are wearied by the strain of study, drink, society of women, toil, bearing heavy burdens, those who are dyspeptic, those who suffer from wounds or ulcers, those who are emaciated, those who are aged tender of age or weak, those who suffer from thirst diarrhoea, colic, dyspnea and hiccup, those who are wasted of body, those who have had a fall or are injured and insane, those who are fatigued by travel and long vigils, those who are worn out by anger grief and fear, and those who are habituated to day sleep should take to sleeping in the day in all seasons alike Thus they will secure the concord of body elements as also strength"

Thus you will see that Ayurveda, the science of life does not merely lay stress on medicines or nutritious diet but advocates normal sleep avoidance of over-work, oil massage and other important measures

TREATMENT

With the foregoing important indications we have the following line of treatment to be prescribed for you

Take Brihat Suvarna Vasanta Malti one pill in the morning and one pill in the evening, powdered and either mixed with honey, butter or ghee followed by a cupful of milk Before starting this treatment you should treat constipation if any, and there should not be any diarrhoea or similar other complaint present Also take a very good quality of Chyawanprash Avaleh 1 — 2 teaspoons, leaving a gap of at least three hours between meals and this dose

You should have light exercises, Yoga Asanas, a short walk free mind and be free from anger, grief etc You can take Maha Draksharishta 1/2 ounce with an equal quantity of water after principal meals and if your digestive capacity is good, Amrit Prasha Ghrita (Brihat Chhaglyadi Ghrita or Brihat Ashwagandhadhi Ghrita) 1 - 2 tolas in milk

It is quite natural that when you take this type of treatment you have to avoid keeping awake in the night, overindulgence in sex act etc Also you must take fresh fruits and vegetables but, as I have clarified in the beginning the notion that by overeating or nutritious diet you can put on a lot of weight is a fallacy

There is no doubt about it that one should take nutritious diet but it should be easily digestible assimilated and the food juice should circulate well in the body This is called movement of Rasa or food juice and for this Rasayanas are used Chyawanprash Avaleh being one such Rasayana

As you have had two attacks of typhoid and after that you have become lean and emaciated the abovementioned line of treatment

will be quite good for you. Nowadays, in infectious fevers like typhoid, 'flu etc. where antibiotics are used in plenty, the emaciation brought about by the diseases and the side-reactive drugs, call for post-treatment, where Ayurveda is an excellent answer.

A. N. B., Bombay

HEADACHE ETC.

I have gone through your letter. You had high blood pressure, gas formation, burning, a sort of pain in the chest, pressure on heart, fear, perspiration, insomnia, weakness, watery motions and at times constipation.

You took all the modern treatments and were not at all benefited and finally the symptoms grew worse. You then followed the Ayurvedic line of treatment and you got complete relief. Now the only ailment which is troubling you is slight headache which comes after long intervals and has not stopped altogether. You want a medicine for the same. I would advise you to continue the medicines which were prescribed for the symptoms mentioned above. Keep your constipation relieved and blood pressure checked.

You should take Pure Shilajit 6-12 rattis morning and evening. It is now available also in the form of pills. In my opinion, a combination of Shilajit Guggal, and Giloyaghana all mixed in equal quantity and pills prepared thereof taken 2 in the morning and 2 in the evening with a glass of water would do you good. If you continue it for a long time you will have substantial relief from all these complaints. You may also try Anu Tail. Put 2 to 3 drops in both the nostrils regularly. Also try Dashamularishta (with musk) 1/2 oz. after principal meals, mixed with Kutajarishta. Apply the powder of Ginger mixed with Dashanga Lepa rubbed in rose water on the forehead at bed-time and remove it with water next morning. Don't use any soap. You can also use a good quality of Brahmi Oil for scalp massage.

The above line of treatment with the avoidance of tamarind, red chillies, curd and butter-milk from diet and taking only simple and plain food will be quite useful to you.

A SUFFERER

S. M. D., Vijapur

I have gone through your letter and noted your complaints. You take Makaradhwaj Pills 2 in the morning and 2 at bed-time with a cupful of milk. If milk does not suit you, then you may take these pills with tea or coffee prepared with excess of milk. Also take Ashwagandharishta 1/2 oz. with an equal quantity of water after principal meals. You must get rid of constipation and for that purpose take the powder of Triphala 2-3 spoonfuls at bed-time with a glassful of water.

Avoid in diet red chillies, tamarind, pickles, sauces, hot, pungent, sour and acid things. Take plenty of fruits and vegetables and simple

and plain diet. You can take rice, wheat, honey and milk and you should keep your mind always cheerful.

There are many psychological factors involved. You can have a free, frank and open-hearted discussion regarding the same with your family physician. Remove all wrong notions from your mind. Psychological impotence is off and on noted. There are some factors responsible for the same. If the environment is improved and reassurance is given to the patient by a clever personal physician, then without any medicines also matters can be set right.

There are so many medicines available containing Nux Vomica (Visha Tinduka), Strychnine, Yohimbin, Opium, Bhang (cannabis indica) etc. which produce prompt effect. They increase the blood flow in the organ and also increase retentive power with a temporary glowing effect. These drugs may at times either increase or lessen the blood pressure. They are habit-forming. They have an adverse effect on the mental faculties.

So, I would advise you to keep off from this type of medicines. The medicines which I have suggested above are innocent and may take a little time to show their effect, but you need not worry. Their effect will be more lasting and you will not be habituated to them in any way.

Regarding hormone treatment which you have taken, I am of the opinion that hormones should not be administered in the young age when our normal organs are functioning in their own way. Sometimes due to natural reasons their function is hampered temporarily but again Nature re-establishes herself. If the sex hormones are administered either orally or by injections, gradually you will see that your normal glands will either stop functioning altogether or their function will be minimised a lot. I would advise you to steer clear of this sort of replacement therapy and try only natural medicines which are not harmful.

INSOMNIA

P. B., Poona

I have read your letter. It seems that you are not happy with my attitude towards tranquillizers and hypnotics. First of all, let me clarify that I am an absolutely open-minded man having no prejudice against any medical therapy or system. I always welcome the truth. The following details are available from the book "Today's Drugs" published by the British Medical Journal of British Medical Association, London

"These are only a few of many hypnotic drugs present on the market, but none of the others has proved better than the drugs discussed (barbiturates and non barbiturates).

In addition, there are numerous preparations which contain two or more hypnotic drugs. These have little to recommend them; there

is no justification for the claim that by using two drugs in smaller dose their disadvantages are minimised and advantages combined

The search for an ideal hypnotic continues. So far, none of the newer drugs have shown a definite superiority over the Barbiturates or Chloral Hydrate. No doubt many drugs will be marketed. In the assessment of any such compound certain points must always be remembered. First it is unrealistic to expect that any drug which can put a person to sleep for several hours will switch off its pharmacological activity immediately thereafter, a certain amount of residual drowsiness is inevitable and is part of the price which must be paid for drug-induced sleep.

Secondly, every known drug which depresses the central nervous system and relieves the mind from care and worry can become a drug of habituation and addiction in susceptible subjects. Claims for any new hypnotic that it does not cause addiction should always be received with caution until it has been in general use for a considerable time.

Finally, a drug which in therapeutic doses causes sleep in overdosage will cause severe depression of the nervous system and thus is likely to become a means of attempted suicide in the hands of those who are foolish enough to make the attempt or sufficiently depressed to do it seriously. The thalidomide tragedy is a reminder that apparent safety in one direction is most often achieved only by increasing the dangers in another.

The above is self-explanatory and I have nothing further to add

K S R, Poona

NOCTURNAL EMISSIONS

Your age is 21 and you are suffering from nocturnal emissions. The next day you feel loss of appetite, giddiness, pain, headache and lethargy. As a result you find life rather dark and you are over-worried about the prospects of your married life and retaining your manhood. You have also a feeling of nightmare. You are seeking an Ayurvedic line of treatment for all these troubles.

Although you have not given me sufficient details and even though I have on some occasions answered in detail questions on this type of personal problem, I have on my hands several other letters from young people on this subject and therefore I would once again answer your query so that it may prove useful to others also.

First of all I must say that if these nocturnal emissions take place only once in a fortnight or so there is nothing much to be worried about because it is a natural and normal phenomenon and drugs should not be administered unnecessarily. If on the other hand it happens four or five times a week then some treatment should be undertaken.

Constipation is one of the causes and if properly treated a satisfactory change will be noticed. One should take the powder of

and plain diet. You can take rice, wheat, honey and milk and you should keep your mind always cheerful.

There are many psychological factors involved. You can have a free, frank and open-hearted discussion regarding the same with your family physician. Remove all wrong notions from your mind. Psychological impotence is off and on noted. There are some factors responsible for the same. If the environment is improved and reassurance is given to the patient by a clever personal physician, then without any medicines also matters can be set right.

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Constipation is one of the causes and if properly treated, a satisfactory change will be noticed. One should take the powder of

Triphala 2-3 tea-spoons at bed-time, according to one's capacity. One of the most well-known drugs for this ailment is Chandraprabha No 1 with Loha and Shilajit and this should be taken 2 pills in the morning and 2 in the evening with a cupful of milk or if this does not suit, in tea or coffee containing an extra quantity of milk.

Another important prescription will be Rasayana Churna 3 grams with Banga Bhasma 2 rattis (4 grains) (black variety prepared with the aid of Haratala) and Giloy Sattava 4 grains—mix them all very well and take with honey morning and evening along with Chandraprabha No 1.

The above treatment carried out for a couple of months will be of great help. Fried food, excess of onion, garlic and red chillies, pungent and tasty dishes should all be avoided as also overeating. Meals late in the night also gives rise to this trouble. Reading of exciting novels is also usually prohibited during this treatment.

I am of the opinion that the many faulty notions in the minds of young persons regarding this disorder should be rooted out.

Many youths take it for granted when they experience this trouble that their future life is marred and marriage will not bring them any happiness. In fact, they look at married life with great horror, and funny stories are told by ignorant and inexperienced youths to one another, creating a wrong picture in the minds of persons suffering from this disorder.

This malady can certainly be corrected and as mentioned in the beginning, if it happens once in a month or fortnight, it should not be considered as a physical trouble or a disease and one should shut one's eyes to it. However, too frequent emissions should be taken note of and treated. After marriage, slowly and gradually they will disappear, there will be no obstacle or hindrance to one's married life.

Many youngsters who have formed a habit of self-indulgence or masturbation stop it all of a sudden and then the nocturnal emissions increase. In all these cases there is no need of fear, worry or anxiety. They do not necessarily spoil the life of the individual and it should not be taken for granted that the future life of such a person is bleak.

On the contrary, necessary clarification is itself a remedy and all young men should have a right knowledge and understanding about this ailment. I have on my hands letters from some youngsters who have practised self-indulgence for months and years and who have developed the fear that their married life is at stake.

Somehow people fall into this habit and when they feel that it is an evil, they try to put a sudden stop to it and start worrying about the mistake they have done in the past. Others there are who want to leave this faulty practice, but cannot do so due to weakness of mind and lack of will-power. For such people, some preparations containing Nux Vomica such as Agni Tundi Vati 2 pills morning and evening

with a glass of water and Chandraprabha Vat¹ No 1 two pills morning and evening, will be of great help

Such youngsters should discuss these problems freely and frankly with their family physician and get rid of wrong notions from their minds. Even modern psychologists have shown this occurrence to be quite natural

However, one should not, of course, advocate self-indulgence as quite a natural thing which youngsters can follow because over-indulgence causes wastage of lot of semen and at the age of puberty between 12-14 and 20-22 when our body is regularly growing over-indulgence will be harmful to health

In this connection I would advise young students to read the books written by Mahatma Gandhi which are available from Navjivan Karyalaya and which will be a real guide to them

Regarding your weak eye-sight during night you can immerse half to one tola of raw Triphala at bed-time in water in a mud vessel. In the morning filter it and wash your eyes with the water. You can take Saptamrita Loha 4-6 grains morning and evening with the above-mentioned treatment. Regular intake of Triphala at bedtime will also be of great help to you

PILES

K B M, Santa Cruz

I have noted the contents of your letter and thank you very much for your compliments. I note that you are suffering from bleeding piles and you want to know the etiological factors connected with this disease. You also want to avoid an operation which has been suggested by the surgeons

I have on my hand several similar letters from persons suffering from piles and who do not wish to undergo an operation but who are seeking a cure through the Ayurvedic line of treatment. I am all the more glad that you have enquired about the etiological factors which give rise to this disorder

The name applied to Piles in Ayurveda is 'Arsha' and the texts have described this illness in great detail with its causes, signs, symptoms and remedial measures. Many of us are apt to consider operation as a modern day invention but you will be surprised to know that Sushruta described the operation for piles thousands of years ago. Two Sampradaya existed at that time, Atri Sampradaya and Dhanwantari Sampradaya. The former used to believe in medicinal measures and the latter in surgical measures. Thus there were physicians and surgeons even in our ancient system of medicine, of whom Vagbhata was a real physician and surgeon

We can divide Piles into two categories congenital and acquired. The former is caused by the vitiation of the embryonic cell forming the anal folds. "There are two factors which go to vitiate the embryonic cells. Firstly, there are the indiscretions in diet and secondly,

there are the evil actions done by oneself in the past birth. This rule holds good in all congenital disorders. Congenital disorders mean those disorders which are born with birth. Piles means disorders characterised by the growth of flesh (it need not necessarily be growth in the anal region but it can be in the nasal region also such growth being called Nasa Arsha) but usually by Piles we mean anal Piles.

The site of all the varieties of Piles is the area of five fingers and a half in breadth consisting of the three folds or folds dividing the anorectal region into three circular areas. This is their site or habitat. The seat of all the varieties of Piles is flesh and skin. Again congenital Piles are divided into small and large of size. Some are long and some are short. Some are protuberant and some are irregularly spread. Some are internally curved, some are externally curved. Some are matted together and some turn inwards.

The ancient sages have described the peculiarities of a person who suffers from congenital Piles as follows:

The man affected with congenital piles is from his very birth exceedingly lean, discoloured, emaciated, low spirited and suffers from excessive formation of flatus, urine and faeces. He suffers from gravel and calculus and from constipation and diarrhoea irregularly. He passes digested and undigested matter in his stools; he passes dry or loose stools and now and then he passes stools which are coloured white, yellow, white, green, yellow, red, dusky, red, thin, thick, slimy and smelling like a corpse and consisting of undigested fecal matter. He suffers from severe griping pain in umbilical, hypo gastric and inguinal regions. He suffers from pain in the rectum, dysentery, urinary disorders, continued intestinal stasis, misperistalsis, excessive secretion in the stomach and sense organs; he suffers from severe incessant bitter and acid eructations. He is very weak, his digestive fire is also weak. He has scanty semen, is irritable, difficult of treatment, overcome by cough, dyspnea, asthma, thirst, nausea, vomiting, anorexia, indigestion, coryza and sternutation. He gets fainting fits, suffers from headaches, his voice is weak, broken, low, impeded and hollow. He suffers from ear disease, puffiness of hands, feet, face and the region round the eyes, from fever, bodyache and pain in all the bones and joints. He is affected now and then with rigidity in the side of the body, lumbar, hypo gastric and epigastric regions, back and waist. He is moody and exceedingly indolent.

On account of the obstruction in the passage covered with the congenital piles, the Apana Vayu being forced to go upwards, provokes all the other four types of Vayus known as Samana, Vyana, Prana and Udana. This vitiated Vata combined with Pitta and Kapha overbear the person affected by piles and produce the aforesaid disorders.

Now let us come to acquired Piles. By intake of heavy, sweet, cold, softened, irritant and antagonising articles of diet, pre digestion

meals or limited diet or food that is not homologous, by eating beef, fish, flesh of pig, buffalo and sheep and by the constant use of lean, dried and putrid meats, pastries, puddings and the products of milk, whey, til and jaggery, by the constant use of black gram and the juices of sugarcane, til, common yam, dry vegetables, vinegar, garlic, cream of milk and cream of curds, lotus stalks and bulbs, Indian water chestnut, fresh cereals and pulps and green radish, by drinking immature curds and overfermented wine, by eating heavy fruits, vegetables, pickles and greens, by drinking contaminated and heavy water, by the misuse of enemata, by lack of exercise and sex act, sleeping during day time, by habitually resorting to excessive reclining, lounging and sitting—by such other practices as these there occurs excessive formation of excretal matter and by all these factors, the gastric fire which is considered as sacred God for the purpose of normal health, is impaired Similarly by the use of high, uneven and hard seats by riding on uncontrolled conveyance or on camels as well as by excessive indulgence in sex, improper insertion of enema nozzles, by frequent application of cold water, by constant rubbing on the rags, clods grass etc or by continued straining and the forcible attempts to pass the flatus, urine and faeces, by suppression of the natural urges when they have naturally arisen, in women by miscarriage or pressure of the pregnant uterus or by abnormal delivery—with all these reasons the Apana Vayu becomes vitiated and laying hold of the downward going accumulated fecal matter deposits it in the region of the rectal valves. It causes Piles.”

Piles, again, may be subdivided into three types Vata Pitta and Kapha

Vata type The special characteristics of this type of piles are—the piles do not discharge, they are wrinkled hard, rough, dry and of dusky red colour, sharp-pointed, tortuous, fissured or ulcerated, irregularly spread and associated with various kinds of pain such as colicky, convulsive, pricking, twitching, tingling. These are associated with loose stools

Astringent, pungent, bitter, dry, cold and light articles of diet, measured and scanty eating, indulgence, starvation, cold climate and season, excessive physical activity, grief, undue exposure to wind and sun—these are the causes of piles of the Vata type

Pitta Type Being soft, flabby, delicate, tender to touch of red, yellow, blue or black colour, excessive sweat and discharge, smelling like raw meat, discharging thin, yellow or reddish fluid bleeding burning, itching, aching or pricking pains loose stools of yellow-greenish tinge, characterises the Pitta type

Pungent, acid, hot and alkaline articles, potato, excessive physical exercises, exposure to the heat of fire or the sun, hot climate or season, anger, wine, envy, and whatever eats, drinks and drugs are irritant, acute and hot—all these are known to be causative factors of piles of the Pitta type

Kapha Type: Being considerable in size, protuberant, smooth, painless to touch, moist, white, yellowish white, sticky, indurated, heavy, rigid, benumbed, with rigid swelling all round, excessively itching, with continuous and profuse discharge of tawny, whitish or reddish and slimy fluid, associated with urine and faeces which are heavy, slimy and whitish and attended with constant desire to pass stools that are painful.

Sweet, unctuous, cold, salt, acid and heavy articles of diet, lack of exercise, day-sleep, excessive addiction to sitting and lying down, exposure to easterly winds, cold climate or season, mental inactivity—these are the causative factors of Piles of the Kapha type.

Intestinal stasis, weakness, distension of abdomen, emaciation, excessive eructation, flabbiness of the thighs, acoprosis and the condition having great resemblance to that of assimilation disorders, anaemia and abdominal diseases—these are described to be the premonitory symptoms in the development of piles.

From the ancient times, whether operation should be carried out for Piles or not has been a problem of discussion. Maharshi Atreya correctly says: "There are risks in the operation. For instance, loss of manhood, edema in the anorectal region, loss of splinter control, distension of abdomen, acute pain and affliction, profuse bleeding, recurrence of piles, softening of scars, prolapse of rectum and even sudden death—all these may occur as the untoward effect of an operation". Therefore the line of treatment is by medicinal measures, which is comfortable, less likely to go wrong, and not drastic.

The line of treatment shall have to be differentiated as there are two kinds of piles, one dry and the other wet. In the dry type there is an excess of vitiated Vata and Kapha and in the discharging, weeping, bleeding or moist type, there is vitiation of Pitta and Rakta.

In the first place, constipation must be removed, and for this purpose the use of Swadishta Virechana Churna 2-3 grams or even more, as the case may be, should be given at bed-time with a glassful of water. Application of specific oils or ointment is also advisable. The use of Chitrakadi pills 2-4 after principal meals with water and Bhaskar Lavana Churna 2-3 grams with a glassful of water is advisable. The powder of Harad (chebulic myrobalan) kept in cow's urine mixed with gur, or powder of chebulic myrobalan with butter-milk can be given. Butter-milk is a boon for those suffering from Piles.

The use of Panchakola Churna is also beneficial. In ancient times, the powder of Panchakola was applied internally to the walls of a mud vessel and thereafter milk was poured into the vessel and allowed to turn into curd, this curd was turned into whey and after removing the butter, the thin butter-milk was given to drink. This practice is followed even today with promising results, because it increases appetite and removes anorexia and dyspepsia, the root causes of piles

Abhajarishta ('abhaya' means chebulic myrobalan) half an ounce with an equal quantity of water after principal meals, is also suitable for patients suffering from piles

Takra Arishta, which is prepared from Takra (butter-milk), given half an ounce with equal quantity of water after principal meals increases appetite, improves digestion, allays Kapha and Vayu as well as swelling, itching and pain in the anorectal region, and increases strength. It can be taken in the beginning, middle and at the end of meals; or whenever the patient feels thirsty he can take a little with equal quantity of water

One of the vegetables which is easily available and can be used with advantage by those who are afflicted with piles is Suran (Sans. Arsaghna; Mah/Guj Jangli Suran, Tel Thiyakanta, Mal Chaena). Suran cut into pieces, fried in ghee, with a little salt and black pepper sprinkled on them, can be taken morning and evening followed by a glassful of butter-milk and if a patient remains on this diet, Piles are slowly and gradually reduced and the pain, itching, burning and bleeding all disappear. Castor oil or almond oil can be given with milk when there is very dry fecal matter

A word about bleeding piles. If there is very profuse bleeding, it is better to administer Shonitasthapana line of treatment which stops the bleeding, but if the bleeding is not so profuse and only little and if that blood is not good in quality and purely reddish but is vitiated by Vata or other Doshas, then it would not be advisable to carry out the Shonitasthapana line of treatment as that impure blood retained in the body will give rise to further disorders

A preparation known as Suran Vataka, i.e. tablets of Suran with other appetizers, is available and it can be taken 2-4 pills morning and evening

A most well-known remedy by the name Arshoghni Vati given 2 pills morning and evening with a glassful of water is useful in all types of bleeding piles and it removes constipation also

Bahushala Gur in dose of 3-6 grams with a cupful of milk is highly efficacious to remove debility in the case of patients suffering from piles. When the patient is very weak and it is quite essential to stop the bleeding, the powder of Nagakeshara in dose of 6-12 rattis (12-24 grains) can be given twice a day

A note about diet. All those who suffer from piles should avoid red chillies, pickles, fried things, overeating, keeping awake late in the night and suppression of natural urges and take plain simple diet

DYSPNOEA

B M, Ghatkopar

Your child aged 12 is suffering from chronic asthma. His blood investigation has shown an increase in the eosinophilic count. He is not keeping normal health and is getting on and off restlessness,

dyspnea and sleepless nights There is an evidence of inherited tendency from the maternal side

You may give this child Swas Chintamani Rasa 2 grains with Abhrahk Bhasma 4 grains and Sitopaladi Churna 12 grains Mix them very well and such a powder should be regularly given morning and evening for a couple of months Give him Chandramrita Rasa 2 pills twice a day and Kanaka Asava 1/2 oz with an equal quantity of water after principal meals His bowels should be kept open by some mild laxatives or purgatives No food should be given after sunset Give him only very light meals overeating should be avoided

Fried things cold drinks red chillies pungent and sour things—all these should be avoided Milk ghee butter butter-milk and curd should not be given in excess the last two items are better avoided altogether

If this line of treatment is followed for a long time slowly and slowly the frequency of attacks will be reduced

PILES—2

V M, Baroda

Thank you very much for your compliments I understand from your letter that you have been a chronic sufferer of piles and severe constipation Also there is prolapse of rectum

You can take Arshoghani Pills two pills twice a day morning and evening with a glassful of water Take Abhayarishta 1/2 oz with an equal quantity of water after principal meals and take Swadishta Virechana Churna 2 3 grams at bed time with a glassful of water You can also apply Mushakadhya Thail This line of treatment should help you a lot

However if you do not find any relief with the above treatment ultimately operation is the last thing for you and it may be mentioned that operations are suggested and have been carried out in Ayurveda also But for your trouble the ayurvedic line of treatment is to be preferred because in a few cases after operation some complications are also noted and re occurrence of piles cannot be ruled out altogether

You should avoid chillies fried things pungent acid and sour items of food

NERVOUS DISORDER

D W K Btjapur

I have gone through your letter and I sympathise with you in regard to your sister's ailment This is a disease of the nervous system where all the modern medical measures have been a failure and they have declared the disease as incurable

Both of you can take Brihat Vata Chintamani one grain with honey morning and evening followed by Dashmularishta half an

ounce with an equal quantity of water after principal meals, that is to say, after lunch and dinner

Maha Ashwagandhadi Thail along with Maha Mash Thail, Maha Prasarani Thail and Maha Narayana Thail all mixed together, should be well rubbed on the body

There is muscular incoordination and degeneration and the above line of ayurvedic treatment will take its own course

Dietetic restrictions should be observed Simple plain diet, without too much of chillies and curd and butter-milk, should be taken Sour, acid and pungent tastes should be avoided

ABOUT ASHWAGANDHADI OIL

Smt T R Amarnath

Thank you for your compliments

You can apply Ashwagandhadi oil described in Chakradatta This is to increase muscular strength and to develop weak and debilitated muscles in any part of the body In ancient times women used to apply this oil to the lower end of their thin ears to enable them to wear ornaments

This oil is similarly used for the development of the bust line in the case of women as well as for the development of the genital organs by men It does not contain any harmful ingredients On the contrary it is prepared from Ashwagandha (*Withania Somnifera*—English Winter Cherry) with the addition of flowers of pomegranate cow's milk and other innocent drugs It has no adverse effect whatsoever, its application brings about good progress in the case of infants suffering from rickets

You have also asked whether there is any sure remedy for grey hairs I have dealt with this subject many times in the past but as I continue to receive similar enquiries, I shall answer the query once again

At present due to dietetic intake lacking in proper nutritive values and increasing strain and stress, without proper physical exercises, and the use of antibiotics anti-allergics anti-infectives and other drastic drugs which are more dangerous than the diseases themselves the hairs become prematurely grey Along with this greying of hair premature ageing weakness, etc result

Any Ayurvedic preparation containing Amla such as Amlaki Rasayana (jelly) 1½ tolas taken internally with a cupful of milk followed by application of Maha Bhringaraja Thail described in Bhaishaja Ratnavali (it should not contain any type of colour or essence but it should be prepared strictly according to the classical formula) will be found useful Avoidance of too much of red chillies, fried things and salts will also help a lot

TONSILLITIS

J. R., Bombay

Your son aged three years is suffering from septic tonsils and is on and off getting attacks of cough and cold. He is not responding to any treatment and you fear that an operation will be needed to remove the tonsils, but you wish to give the child an ayurvedic line of treatment.

Give him Sitopaladi Churna 8 grains, Abhraka 2 grains, Shringa 2 grains, Tribhuvan Kirti 2 grains—all mixed very well, with honey morning and evening along with Arogyavardhini No 1, one tablet each time, which can be mixed with the powder.

He should avoid cold drinks, ice, fried things, red chillies, sour things, curd and such other items which give rise to the swelling of the tonsils. Sleeping under a fan, eating lot of sweetmeats and constipation increase this trouble.

Some tonic should be given to improve general health and in this connection Chyawanprash half a teaspoon morning and evening will be of great help.

The above treatment usually helps children suffering from tonsillitis and I am hopeful that in your son's case also it will yield good results.

ANAEMIA

N. B., Thana

Your father aged 73, who had a very strenuous life since his young age, is now a retired person and suffering from acute anaemia. He was treated at various places like Madras, Poona and Bombay under the modern system of medicine but, as you say, the improvement lasted only for a couple of months and the malady again raised its head.

In Ayurveda, anaemia has been described as Pandu Roga, which is of five types, one each resulting from Vata, Pitta and Kapha one from a combination of these Tridoshas and the fifth from eating mud as in the case of children.

First of all, Pitta increases and it spreads in the blood and flesh and, due to its excessive heat, burns the dhatus and hence this Pandu Roga takes place. Swelling occurs in the Pandu Roga as a complication or symptom afterwards. The person suffers from general debility, weakness and his blood examination shows a decrease of hemoglobin, red blood cells, and other things.

A typical symptom you have described—that he feels happy sitting in the sun even at 1 p.m. and that reduces itching. The presence of Kaphaja Pandu and the swelling also leads to the same diagnosis.

Give him Kumari Asava half an ounce with equal quantity of water after principal meals and Arogyavardhini No 1 and Punarnava-honey.

Let him avoid in diet, curd, butter, butter-milk, red chillies, fried, hot and pungent things and sour and acidic tastes. Milk boiled with turmeric powder will be of help.

Regarding yourself, you say you are 34 and a bachelor. For ten years you were in Poona, and you were keeping quite normal health. You are thin and after shifting to Bombay you have developed acute dysentery with pain in stomach, burning sensation in stomach up to the throat, and stomatitis.

Your diagnosis about your ailment is not correct. You are not suffering from dysentery but, after going through the details given by you, it is certain that you are suffering from Amla Pitta or hyperacidity. It is of two types, Urdhwagami and Adhogami. In Urdhwagami the trend is towards the upper canal, where the symptoms experienced are of burning in chest, stomatitis etc; in Adhogami the trend is towards the lower canal.

As you have described yourself, when one day you took a strong dose of castor oil with Sonamukhi, it had a miraculous effect and within a week stomatitis subsided and there was a marvellous improvement in "dysentery". The ancient sages have described that Virechana or purging in Urdhawagami Amla Pitta works wonders and this you experienced yourself.

Now, for your present ailments, take Avipattika Churna 3 grams with 2 grains of Praval Pishti, Suta Sekhar one pill, Arogyavardhini No 1 one pill, Giloy Sattwa 4 grains—all mixed well. Such a powder, one in the morning and one at bedtime will help you a lot as far as your stomatitis is also concerned.

I note that you are a vegetarian; so I would request you not to take black gram, tamarind and sour taste, as also fried things in excess.

EPILEPSY

B J, Bombay

Your wife aged 27 is suffering from epileptic fits on and off for the last seven years and she is kept on anti-spasmodic drugs. When these drugs are discontinued, she gets more vigorous attacks and recourse is again had to these drugs. As you say, these drugs bring lot of debility, giddiness, nausea and feeling of weakness. So you are on the look-out for an ayurvedic line of treatment to get rid of this ailment permanently and make the patient quite healthy.

The real ayurvedic line of treatment for this illness consists firstly of Pancha Karmas, whereby purification of the body is carried out by massage, fomentation, emetics, purging and various types of enemas (Basti) by expert physicians, taking the patient's health and strength into consideration. This practice is very much in vogue in South India.

After the purification of the body, drugs like Brihat Vata Chintamani may be given with advantage, but no sure cure can be guaran-

teed as the disease has reached a chronic stage now. In Ayurveda this is known as Apasmara. Fears, anxieties and worries aggravate the Doshas, destroy memory and cause Apasmara. Brihat Pancha Gvya Ghrita or Mahatejas Ghrita are not available. Brahmi Ghrita will also be effective. The powder of Shankha Pushpi should be given with honey in dose of 3 to 6 grams morning and evening. This will increase memory. The application of Brahmi Oil on the skull is also a helpful measure.

Many people have asked me to suggest a simple method of preparing Brahmi Oil at home. There are various formulae for the preparation of this oil, but here I am giving one which is highly efficacious. Take the juice of Brahmi, Shankha Pushpi, Kapura Kachali, embellic myrobalan: make a paste of all these ingredients in water and boil it with til oil and then with the juice of the first items mentioned, the oil should be prepared in the usual manner. This oil rubbed well into the scalp for 5 to 10 minutes is highly effective in disorders of the brain and it brings sound sleep and mental fatigue can be overcome.

COUGH LOZENGES

S. K. Y., Mangalore

You get on and often attacks of dry cough and with anti-allergic syrups you get temporary relief. You want to try some chewing pills which will give you permanent satisfaction. You can try Lavangadi or Khadradi Pills, one to two pills to be kept in the mouth for an hour and the juice to be swallowed. Gargle with salted lukewarm water. Other similar items which are kept in the mouth and whose juices are swallowed are beleric myrobalan and pieces of extract of Glycyrrhiza Yastimadhu Pills will be best of all.

Apart from trying the above remedies, the more important thing is restriction in diet of items like curd, fried things, red chillies, sour things like tamarind, and betel nuts, all of which must be avoided as they aggravate the symptoms, and constipation, if any, should be cured first. The use of aerated waters, cold drinks or alcoholic drinks also increases the symptoms. So moderation in the use of these items is advisable. It would also be advisable to see that pollen and other dust particles do not enter the system as that will also aggravate the allergic manifestations.

WEAK MEMORY

S. J. Y., Nagpur

Your son aged 12 is suffering from weak memory and he is not interested in doing his lessons and cannot concentrate. You want an Ayurvedic line of treatment for the same.

Although I have suggested elsewhere the line of treatment for loss of memory your case being that of a student, I am repeating the simple remedies that could be prescribed.

Ancient texts very clearly say that Shakra Pushpi is an excellent

remedy for increasing intelligence Three to six grams of this powder given with honey morning and evening will prove very useful Almond oil (prepared from pure sweet almond) 5-10 drops can also be given Or, 5-10 almonds, according to digestive capacity of the child, should be kept in a cupful of warm water overnight and in the morning the skin should be removed and the almond chewed and crushed in mouth for 15 minutes This will also help in increasing mental power.

Some pharmaceutical concerns prepare a fine remedy known as Badam Paka, which may be given half to one tola morning and evening with a cupful of milk and it will help greatly in increasing grasping power.

Further, use of Brahmi Vati one pill morning and evening has been found highly efficacious in increasing power of concentration

LICHEN-PLANUS

X. H. D., Kandivli

You say the skin on your face seems to be in a very bad condition Very often you have itching sensation, flushing of the skin and after a little exertion the pores seem to enlarge considerably, thus making you feel very uncomfortable Besides, the constant oiliness that appears on the face makes you feel embarrassed and depressed. You have taken Vitamin tablets and injections, but no cure has been achieved. It seems from the details you have given that you are suffering from Lichen-planus There are several reasons for this Though various cures have been tried, no sure remedy has yet been found for the ailment

You can take Maha Manjishthadi Liquid half an ounce with equal quantity of water after principal meals and Kishore Guggul 2 pills morning and evening with a glassful of water Take Triphala Churna 2-3 spoonfuls at bedtime and continue this treatment for a couple of months

Avoid in diet curd, red chillies, sour taste and fried things and remain on simple, plain diet. Keep very cheerful.

PSEUDO-HYPER MUSCULAR DYSTROPHY

L. C., Colaba

You son aged 12 years is suffering from pseudo-hyper muscular dystrophy as diagnosed by modern medical practitioners. He was taken to Vellore and Tirupathi. He cannot walk any long distance, nor can climb staircases and you have been told that there is no treatment available for this disease in the modern system of medicine, not even in foreign countries.

You give him Brihat Vata Chintamani 2 grains and Sahasringa Bhasma 4 grains mixed together with honey morning and evening along with Brihat Chhaghalaadya Ghrita (Samisha) half to one tola in a cupful of milk with sugar added to it.

You can massage Dhanwantra Ghrita on the muscles of extremities

You can also mix Maharasnadiquath and Dashmulquath together boil one tola of it in two glasses of water reduce to quarter filter and give morning and evening

In diet curd butter milk sour things and gas producing substances are of course to be avoided

Certain cases have responded to this treatment but it takes a long time and no progress may be noticed quickly or even for a couple of months but afterwards there will be slow and gradual improvement

The Ghritas mentioned above are familiar to the physicians (Kavirajas) of Kerala and Bengal

GENERAL DEBILITY

D B B Dhamangaon

The following treatment is prescribed for your wife who is suffering from weakness and pyorrhoea Give her Chandraprabha No 1 two pills morning and evening with Ashokarishta 1/2 oz with equal quantity of water The formula of Sanskar Manjan is given in all the Ayurvedic texts but I regret it is not possible for me to describe it here Furthermore it is available with some of leading pharmaceutical concerns

For your niece who has a stunted growth you can give Brihat Vata Chintamani and other remedies mentioned in the answer above for pseudo hyper muscular dystrophy The oral treatment along with massage will be of help to her and some noticeable change will be observed after a long course of treatment

TYPICAL PAIN

K J K Poona

You are 47 years old and generally of good health

You perform Yoga Asanas and exercises in the morning and your life is a regular one but often you get pain in the stomach and sometimes in the chest These pains according to you start at about 3 p.m. and lasts till evening and when you go back to your home and have a mouth wash you find that blood or pus comes out. You feel very uneasy and with no desire to go out you lie down and then you feel better Sometimes you get the pain in the night also in your sleep Tonics give you some relief

It seems you are suffering from a type of nervous exhaustion and hence you become restless. You feel drowsy at that time and you like to have some cold drinks. Your appetite is poor and you have no taste

First of all you stop the Asanas and take Brihat Shankha Vati 2 pills in the morning on empty stomach with a glass of water and 2 pills at bed time and Arogyavardhini 2 pills morning and evening also

with water You can also take Bhaskar Lavana Churna 3 grams with a cupful of pure butter-milk from which butter has been removed and Agni Tundi Vati 2 pills, after principal meals You can take Hing-washtaka Churna with a little ghee mixed in the rice

Avoid in diet potato, black gram, green peas, sweetmeats, Shrikhand, and do not take heavy diet You can't take green gram (Mung), chapathi, soups, vegetables like gourd, karela Sour, pungent items should also be avoided Don't overeat and instead of taking two full meals, you may take food three or four times in small quantities

Keep your mind absolutely cheerful always This is very necessary whenever there is an irritation of the nerves The very fact that you take tonics and your stomach-ache disappears suggests that you need toning up and improving digestion

For stomach ache it is advisable to consult a physician because this in itself is not a disease but only a symptom of so many diseases There are many organs in the abdomen,—the stomach, duodenum, small intestines large intestine, liver pancreas, gall bladder etc—and these have different types of physiological activity and anything wrong with a particular organ should be detected and properly treated Further, diseases like worms and presence of amoeba also give rise to pain in the stomach.

Modern pathological investigations like stool examination and X-ray will help to a certain extent However, stool examination may not be cent per cent relied upon, for the absence of corresponding disease in the system.

It is possible that the line of treatment suggested above may relieve you of pain, but if it does not, then it is better you consult an Ayurvedic physician and get the disease properly diagnosed and treated

DEAFNESS

R. A. I., Baroda

You are very much interested in the articles appearing in these columns and you have found them useful The credit goes to the Shastras

You can take Triphala Churna with cold water usually, but where there is constipation, either Triphala or Harad can be taken with lukewarm or hot water

Your daughter studying in the College is suffering from deafness She started hearing a whistling sound in the ear from 1962 and various medicines have been tried without any advantage This is otosclerosis. You want to get it operated by putting a plastic bone known as Teflon piston This operation has proved successful in many a case and you can consult a good surgeon and get the operation done and hearing will be restored. Her mother who also suffers from the same trouble can also be treated in similar manner

You can massage Dhanwantra Ghrita on the muscles of extremities

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Avoid in diet potato, black gram, green peas, sweetmeats, Shrikhand, and do not take heavy diet. You can't take green gram (Mung) chapathi, soups, vegetables like gourd, karela. Sour, pungent items should also be avoided. Don't overeat and instead of taking two full meals, you may take food three or four times in small quantities.

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For stomach ache it is advisable to consult a physician because this in itself is not a disease but only a symptom of so many diseases. There are many organs in the abdomen—the stomach, duodenum, small intestines, large intestine, liver, pancreas, gall bladder etc—and these have different types of physiological activity and anything wrong with a particular organ should be detected and properly treated. Further, diseases like worms and presence of amoeba also give rise to pain in the stomach.

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There are various Ayurvedic remedies for deafness the most well-known being Sarivadi Vati which is taken 2 pills morning and evening with milk tea or coffee

Externally 2 to 3 drops of Bilwadi oil Karnananda oil or similar other oils may be poured into the ears in a lukewarm condition

You will be surprised to know of a case where a person was suffering from earache and had spent a good lot of money on diagnosis and treatment and no improvement was noticeable Finally his grandma suggested to him to boil garlic bulbs in til oil until the bulbs became red in colour filter it and then put 2 3 drops in both the ears when it was bearably hot and he was relieved of his trouble

Persons suffering from deafness should avoid in diet sour and acidic things and should always guard against chill

UDARA ROGA

K N Jalgaon

Your wife aged 36 is having ascites accumulation of fluid in the peritoneal cavity and there is an enlargement of the abdomen This disease is described in Ayurveda as Jalodara

Udara Roga is of eight types the main cause of which is improper digestion and loss of appetite Constipation is also one of the root causes of these diseases and ultimately all these different types of Udara Rogas result in Jalodara or ascites

It is a good thing that you have not had tapping done of the abdomen whereby the fluid is extracted for it has been observed in practice that it would be a difficult thing to treat ascites where the tapping has been done and cases where no tapping has been done respond very well to treatment

The following line of treatment may be followed Stop everything in diet Keep the patient entirely on milk and give complete rest in bed Take Punarnavadiquath powder 1½ to 2 as boil it in two glasses of water reduce to one fourth and give morning and evening along with Arogyavardhini No 1 four tablets morning and evening and Gokshuradi 2 pills morning and evening You can add Suryakshara (Hindi Kalamishora) 4 rattis (8 grains)

In some cases where there is very severe constipation and the disease is chronic purgation by Ichhalakdi No 1 taken before sunrise (1 2 pills) or Jalodarari Rasa 1 2 pills according to the health and strength of the patient under the supervision of a physician is advisable Salt must be scrupulously avoided Persons suffering from ascites have been able to achieve complete cure by this line of treatment.

RAKTA PITTA

R N S Ahmedabad

You are suffering from a typical type of vomiting of blood It is not a regular phenomenon but occurs on and off You were advised

both screening and X-ray and barium meal was given and stomach as well as the intestines have been checked, but there is no ulcer and in your case they are not able to understand the reason for this vomiting of blood, which is known as hemotisis

In Ayurveda this is described as Rakta Pitta. In fact, the words "Rakta Pitta" do not apply to the disease of leprosy as has been mistaken many times by the common man. Leprosy is Kushta Roga whereas 'Rakta Pitta' consists of two words "Rakta" meaning blood and 'Pitta' refers to a group of gastric juices.

Due to various reasons Pitta gets deranged and spoils the blood and the blood flows through the upper parts mouth, nose, throat and eyes (which goes by the name Urdhwagami) or by the urethra anal canal or vagina (which is known as Adhogam). This occurs both in the case of men and women. It is described in great detail in the texts of Ayurveda.

As you are of a delicate and feeble health, you cannot undergo any strong line of treatment. It is better for you to take cooling and soothing treatment.

Take Mukta Pishti, Praval Pishti, Jahra Mohra Pishti each 2 grains and Chandrakala Rasa 4 grains, all very well mixed and such powder two or three times a day along with Syrup of Vasaka or Gulkand will help you. Red chillies pungent and acid things should be stopped in diet in toto. Milk can be taken in plenty.

However, in cases of vomiting of blood differential diagnosis should be made—whether the bleeding is from the lungs or digestive tract because if it is from the lungs there may be some lesion causing the vomiting of blood.

GOUT

P N N Santa Cruz

Your father aged 54 gets frequent attacks of gout a painful and swollen condition of the joints of fingers and toes and usually the pain is felt at midnight. You have asked whether he can take alcohol. The answer is he must stop alcohol and even excess intake of proteins and sour things. For this purpose dal mutton and meat must be avoided.

He can take Kishore Guggul and Punarnavadi Guggul 2 pills each along with Maha Manjishtadiquath $1\frac{1}{2}$ tola boiled in two glasses of water and reduced to $1/4$ th. He can apply Pinda Tail on the swollen joints or Shodhana Tail or better still Mahamarichadi Tail.

TONSILLITIS—2

S V N Chiplun

Your son who is five years and four months old is on and often having attacks of cold followed by temperature which comes down after antibiotic treatment. The doctor who has examined him says that there is an inflammation of the tonsils known as tonsillitis and he has advised removal of the tonsils.

Give him Tribhuvan Kirti half a pill mixed well with Sitopaladi Churna 6 rattis and Abhrak No. 1 two grains, with honey morning and evening for a couple of weeks, and thereafter give Arogyavardhani No. 1 half a tablet morning and evening, again for a couple of weeks. This treatment should be repeated for at least three to four months and slowly and gradually the feverishness will disappear, digestion will improve and he will come round.

You must not give him curd, butter-milk, sour, acid, pungent and fried things.

DYSMENORRHOEA

K. N., Bombay

Your wife is having a lot of pain at the time of menstruation. It lasts only for some hours on the first day. This type of pain is known by the name dysmenorrhoea. Usually it is present before marriage and sometimes it persists even after marriage. In some cases it disappears after the birth of a child or two; sometimes the trouble continues even after the first or second delivery.

This is due to derangement of Apana Vayu which is located in the large intestines and which regulates the menses, stools, urine and excretions of the bowels. When Apana Vayu is deranged, it has an upward motion.

Your wife should be given Liquid Extract Ulat Kambala (Liquid Extract Abroma Augusta) 1-2 drams on empty stomach twice a day with either Kanya Lohadi, Elladi or Rajapravartini, two pills morning and evening. If Kanya Lohadi is available, it can be given two pills morning and evening for a continuous period of a couple of months. In case you can get Elladi or Rajapravartini, then give 2 pills twice a day prior to the scheduled period of menstruation. Constipation should be removed. She can also sit in a tub containing water as hot as can be borne up to the navel region, for about 15 minutes. Some Yoga Asanas under expert advice will also prove helpful. Potatoes, rice and such other things should be avoided as far as possible.

PAIN IN CHEST

N. B. S., Raipur

You have pain in both sides of the chest and it is more as night advances. You have got your X-ray done and there is no trouble as far as pleura is concerned.

You can take Maha Yoga Raj Guggul two pills morning and evening. Take 1-1/2 tolas of Maharasnadiquath, boil it in two glasses of water and reduce it to one-fourth. This should be taken along with Maha Yoga Raj Guggul morning and evening. Apply Visha Garbha Thail mixed with Maha Narayan Thail on the chest.

Avoid in diet curd, butter-milk, lemon, tamarind, sour and acid things.

AFTER EFFECTS OF CHICKEN-POX*Smt S K T, Poona*

Your son aged 12 years had an attack of chicken-pox and now he has recovered but there is a lot of heat in the body. You can give Gulkand with Praval Pishti morning and evening one pill at a time and Paripathadiquath half teaspoonful twice a day. Don't give in diet at present things containing red chillies or hot masalas.

Your second son who had an attack of Mumps should also be guarded against these infections. Vaccination is nowadays much in practice but according to Ayurveda 4 to 6 seeds of Jangli Kela (known as Musa Superba in Latin, Ranakekla or Chaval in Marathi, Vanakavali in Sanskrit and available in plenty in the forests of Thana and Ratnagiri Districts), powdered and given in the morning for 8 days offer good protection against the attack of small pox. These seeds have a cooling diuretic and anti-toxic effect. They relieve itching scabies etc.

One experienced physician suggests that 8 seeds along with equal quantity of sugar powdered and divided into four doses can be given to children for four days. Usually, according to his experience, there is then no possibility of a small pox attack. At any rate, any attack will be of a mild type.

If some research work is carried out and effective alkaloids or ingredients are found out this can be a boon to suffering humanity.

MENTAL WORRY*N G P, Poona*

You have been told by a psychiatrist that you are suffering from psycho neurosis and you are developing symptoms of Paranoia. You have been warned that the condition is not a simple one but will necessitate a long line of treatment involving mood elevators, stimulants, tranquillizers, narcotics and the like with psycho analysis and perhaps it may lead you to a state where you may need electric shocks. You are just now having a phobia of dirt and you wash your feet every now and then. Certain images are persistently disturbing your mind and you are finding yourself harassed.

I think the modern line of treatment will not be of much avail to you as I have found that in cases of psycho neurosis if the case is treated on Ayurvedic lines the patient recovers sooner and feels much better. For this a combination of Brahmi, Jatamansi, Shankha Pushpi, Shatavari, Ashwagandha and Jeewant, all in equal proportion should be powdered and taken in dose of 1 to 2 Masha (16-32 grains) with honey morning and evening after eradicating constipation if any.

You must also take a lukewarm water bath and before that massage your entire body with Ashwagandhadi Thaili. Light walk and light exercises coupled with Yoga Asanas like Padma Asana, Sukhasana, Shavasana and Pranayam will also help you a lot.

After going through your letter carefully and the symptoms you have described, I don't agree that you have reached the stage of Parania. I think there is no reason to fear in your case and in the circumstances described if you follow the line of treatment with mood elevators tranquillizers etc., your case may worsen.

You should also read the works of Aurobindo Shri Ramakrishna Paramahansa and Swami Vivekananda which will bring you to a tranquil state. Some meditations could also be practised with advantage.

K P S, Khar

MENOPAUSE

Your wife aged 45 is suffering from lot of disturbances mental and physical. She gets hot flushes feels very moody, becomes easily irritated and gets suspicious over small things and you are unable to understand the reasons for these. You mention that her periods are irregular and sometimes last for 8 to 10 days.

This is described as menopause in which there is disappearance and slow and gradual stoppage of the menses. When women reach the age of 40-50 this phenomenon usually takes place and this change is supposed to produce all the above feelings. The plain and simple remedy in such cases is a clear understanding on the part of the sufferer that this is quite normal and natural in every woman.

Nowadays hormone preparations are available which impart a feeling of well-being to the patient and all the symptoms that take place may disappear, but these hormones should be given under the careful supervision of a qualified physician or a consultant. Meanwhile, as I have suggested above, you may explain to your wife that this is a normal and inevitable thing in the life of a woman and the symptoms get aggravated in the case of sentimental and nervous persons.

You may give her Shilajit Rasayana 2 pills twice a day, with Ashokarishta half an ounce with equal quantity of water after principal meals.

Smt C R D, Madras

PAIN IN JOINTS

I have gone through your letter and noted your complaints. You are having severe backache and you have undergone all the medical investigations but found everything normal. Even the x-rays have not shown any abnormality in the way of displacements.

I would advise you to take Maha Yoga Raja Guggul 2 pills with water or milk morning and evening along with Simhanada Guggul. Prepare a decoction of Maharasnadiquath Punarnavadiquath and Dashmoolquath all three in equal quantity by making a powder 1—2 tolas boiling it in a glass or two of water and reducing it to half a cup. Take this along with the Guggul mentioned above.

You should avoid in diet excess of salt, red chillies, over-ripe things, curd, butter-milk, sour and pungent things. There are various types of ointments available containing salicylic acid and similar other ingredients. They give only temporary relief as far as local application is concerned, and I would not recommend their use.

COUGH AFTER PLEURISY

S. K. Belgaum

You suffered from pleurisy some years ago and thereafter you are on and off having attacks of coughing and sometimes the coughing is terrible lasting for half an hour continuously and you have breathing difficulty also

Take Mahalakshmi Vilas 1-1/2 rattis (3 grains) with Sitopaladi Churna 6-12 rattis, Abhrak Bhasma 1 rattl, Sabarshringa Bhasma 2 rattis. Mix all these together with honey and take morning and evening, followed by Chitraka Harithaka Avaleh 1-2 teaspoonful.

You can also keep in your mouth pills prepared from Yashtimadhu and swallow them. Apply Maha Narayana Thail on your chest and have hot fomentation. This line of treatment will be sufficient to get rid of the cough

PAIN IN JOINTS

C. M. M., Bijapur

Thank you very much for your kind letter and the compliments. You are right when you say that an expensive line of treatment is not suitable to our country and the Rishis and sages of ancient times devoted to the science and art of healthy living had no pecuniary motives nor did they care for name and fame and hence whatever you find in the Ayurvedic texts is much more sincere and honest.

You are suffering from pain in the knee and elbow joints. Once or twice you felt very mild pain in the left side of your chest. There was no fever

You can take Maha Yoga Raja Guggulu 2 pills twice a day with warm water and take Maharasnadiquath half an ounce with an equal quantity of water after principal meals.

For your gums, you can apply Dasan Sanskara Manjan, rub it for a couple of minutes and then gargle your mouth.

GIDDINESS

S. B., Jalgaon

I have received your letter. You feel giddy on and off throughout the day without any relation to food, exercise or rest. Your eyes have been examined, blood pressure checked, stool examined and blood investigated, but nothing abnormal has been detected.

This illness is called "Bhrama Roga" in Ayurveda and the main Dosha involved in causing this ailment is Vayu. There are several reasons for the derangement of Vayu. Constipation is one of them. Keeping awake late in the night is also another contributory factor.

Any action done in excess (speech, writing, etc.) also leads to aggravation of Vayu. But in your case, looking to your age and other symptoms, I am of the opinion that this Bhrama Roga will yield to the following line of treatment

This type of giddiness has been observed in diseases like Aamla Pitta i.e. Hyper-Acidity. Keep your bowels clean by taking powder of Triphala or Isabgul, whichever suits you, 3 to 6 grams with water at bed-time. Take any preparation of Aamla (emebelic myrobalan); especially one known as Amalki Rasayana 1-2 teaspoons morning and evening with a cupful of milk if it suits you, or otherwise with coffee or tea. Avoid overeating; at the same time do not emaciate yourself. Avoid also red chillies, pungent, sour and acid things, curds and tobacco. Aggravation of Vayu as well as Pitta should be controlled for the treatment of Bhrama Roga

You can take also Brahmi Vati, 1 pill in the morning and 1 pill in the evening with a dose of Amalki Rasayana suggested above. Also take Dashmularishta, Saraswatarishta, Ashwagandharishta and Drakshasava—all four in equal quantities, mix them together and a dose of half to one ounce of the mixture with an equal quantity of water after principal meals will also help a lot

HYPER-ACIDITY

A Reader

Your mother suffers from uneasiness in the morning, loss of appetite and a feeling of nausea. She then feels very drowsy and sleeps for some hours and thereafter vomiting starts and the stomach becomes distended. She has been suffering from constipation and moving abdominal tumour, in your own words.

First of all, constipation should be treated and for this give her Avipattikara Churna 3-6 grams at bed-time with luke-warm water. She is suffering from Hyper-Acidity and she must be given Suthshekhar one pill, Praval Pishti 4 grains, Giloyasattwa 4 rattis (8 grains) along with Avipattikara Churna again in the morning. This line of treatment will help her a lot. Any preparation containing Aamla can be given.

She must walk a little. Red chillies, pickles and hot and pungent things should be avoided as far as possible

LOSS OF APPETITE

S. L., Thanā

You have been suffering from loss of appetite and you are aged 42. You do not feel like eating anything at all; even tasty dishes do not attract you and whatever you eat is not properly digested

Take Drakshasav half an ounce with equal quantity of water before meals, followed by Chitrakadi pills and Brihat Shankha Vati two each with a draught of water half an hour after principal meals. Missing a meal in between will set the whole thing right. You can take Bhaskar Lavan Churna 3-6 grams with a glassful of water at bed-

time and during your meals occasionally you can take Hingwashtaka Churna 6-12 rattis (12-24 grains) with a little ghee added to it.

The above line of treatment will make your appetite quite normal. Overeating must be avoided. You should also take care to avoid worries, mental tension and anxieties.

There are four types of Agni described in Ayurveda—Vishama due to Vayu, Tikshna, due to Pitta, Manda, due to Kapha, and Sama, where all the Doshas are in equilibrium. In your case it seems Kapha has become predominant and whatever you eat the transformation from Rasa to Rakta (from food juice to blood) is not taking place and if this condition persists for a long time, it can give rise to a number of diseases.

ABOUT SNUFF

A M M, Koyna

Thank you very much for your kind enquiry about the use and abuse of tobacco. You have enquired whether in the form of snuff as used by a large number of persons, it is harmful or helpful to health.

It is obvious that it is harmful to health and it also becomes an addiction. Its bad effect is not only on the eyes but it is harmful to the lungs as well and those who suffer from bronchitis, breathlessness and throat trouble must avoid taking snuff.

Snuff is used as a tooth powder by many mixing it with salt. No doubt, it strengthens the teeth and whitens them but in my opinion if any other tooth powder is used which does not contain tobacco that would be far better.

AMOEBIC AILMENT

V S M, Bombay

You are suffering from chronic amoebiasis and you have taken several courses of oral tablets and injections and yet there is no relief. Your present complaint is that there is constant pain in the stomach region both right and left side. You are anaemic and you get loose motions. Your weight has decreased and you feel tired after walking.

Take Kutajarishta half an ounce with an equal quantity of water after principal meals and Panchamrit Parpatl 2-3 grains with honey morning and evening mixed with three grams of Isabgul powder. You must be very particular in the matter of diet avoiding fried things, heavy food and overeating.

Kutaja is a well known Ayurvedic plant and from this the seeds are collected and they are known as Indrajiva. This powder of Indrajiva in dose of 1-2 grams morning and evening along with the above-mentioned powder will help a lot. This treatment should be continued for at least six months. Take also pure Hingawashtaka Churna and by 'pure' is meant that it should not contain any Citric Acid which is not mentioned in the original formula but is sometimes

added now to improve the taste In the author's humble opinion citric acid is harmful to health as it is liable to cause pain in the joints

EXCESS OF LIBIDO

C K R, Indore

You are experiencing strong libido since the age of 18 At present you are 21 You take Chandraprabha No 1 two pills twice a day along with Rauwolfia Serpentine one pill at bed time which will lessen your sexual urge and also decrease the nocturnal troubles you are having

ROLE OF WATER

S C S Bikanpur

I am glad to know that your grandfather, who is an expert in Ayurveda and who even at the age of 75 looks young has helped you people to keep fit and he has been able to cure diseases declared incurable by modern doctors.

Today India owes much to grandpas and grandmas and it is our ill-luck that slowly and slowly we are losing the benefit of their advice as we lose them and the younger generation of today is not at all anxious to learn from them the art and science of healthy living

You are anxious to know about water and its role in health. There are various types of water described in Ayurveda of various types of rivers ponds and seasons So fine was the observation of our ancestors and great sages that a separate treatise could be written about the virtues of different types of water

Water has been given importance equal to air and food and in various conditions of health different types of water are prescribed. Water circulates throughout the body and it carries the food juice to different parts of the body and thus it plays an important role in nutrition

access is heavy, it is always better to boil it so that it becomes easily digestible

One cannot prescribe the quantum of water one should take during 24 hours. The rules and regulations regarding drinking of water before and after meals should be carried out, otherwise it will have an adverse effect on health.

HYSTERIA

C S S, Karjat

Your wife aged 23 is having a particular type of difficulty. Three years ago she lost her brother suddenly and after that whenever she remembers the past about her brother she gets hot feelings in the cardiac region so much so that she asks for a lot of cold water to drink and sprinkle over the chest and face. Sometimes she becomes unconscious for about twenty to twentyfive minutes. You have tried lot of modern medicines but everything has been in vain.

This is a type of hysteria and nervousness which overtakes some persons who are of a nervous temperament at the sudden demise of some relative or some such happening. This is a Vata type of disorder and for this constipation must be removed. The patient must get clear motion.

She should take Saraswatarishta 1/2 oz after principal meals and along with rice she should take Hingwashtak Churna 2 to 3 grams morning and evening with a little ghee. One pill of Brahmi Vati (with gold and musk) morning and at bed time will also help a lot.

Along with these take the powder of Brahmi Ja'amanshi Shankha Pushpi Bhringaraj Vacha Ashwagandha all combined together and from it take 8 rattis (16 grains) with honey followed after Brahmi Vati which will also prove quite beneficial.

She should be given lot of consolation and must always remain cheerful and the medicines mentioned above will help to build up the will power. Tranquillizers sedatives and hypnotics which you have given her in the past will be of no value as you have yourself observed but the abovementioned line of treatment will prove useful.

In Ayurveda two types of disorders are recognised i.e. Sharirik (physical) and Manasika (mental) of which the latter are due to lack of Sattwa Guna and increase of Raja and Tamo Doshas. Dhriti Smriti Sankalpa and Vikalpa are the functions of Manas or mind. This mind has relation to the sense organs and Smriti has relation with Budhi (intelligence) whose work is to recognise good and evil.

When the Budhi is afflicted Smriti and ultimately all the mental faculties are disturbed and this results in the affliction of physical Doshas—Vata Pitta and Kapha—and hence physical symptoms are noted. So the physical and mental ailments are correlated and for this our ancients used the word *Mano Bahika*, which are today recognised as psychosomatic.

In your wife's case it seems that she is of a nervous temperament, Vata Prakriti, and would suggest that you continue this treatment with patience for a period of about six months. She should avoid gas-producing substances, fried things etc

WEAKNESS

D. D. M., Bombay

Two months ago you suffered from jaundice and now, after being free from this illness, you feel your stomach is very heavy and you suffer from dyspepsia, weak appetite and loss of weight. You want to improve your appetite and put on some weight.

Start taking Arogyavardhani No. 1 two pills twice a day morning and evening and also take Suvarna Vasanta Malti along with Chyawanprash morning and evening. If the powder of Ashwagandha suits you, take about 16-24 rattis (2 to 3 grams) morning and evening with honey followed by a cupful of milk and the medicines stated above.

NEPHRITIS

B. L., Jalgaon

You are 22 years old. You get swelling on the face and you have been told that in your urine albumin is present++ as also pus cells 3/5 PF and doctors have described it as Nephritis.

Take Varunadi Kashaya 1-1/4 tola, add 2 glasses of water, boil and reduce to half a cup and take it with two pills of Chandraprabha No. 1, two pills of Arogyawardhani No. 1 and two pills of Punarnava Mandur. Avoid curd, buttermilk, sour, fried and pungent things and if you can take salt-free diet, you will be cured very soon.

You have not given the duration of the illness. However, I presume that it is a recent attack and if you carry out this line of treatment, you will be cured soon.

PARALYSIS

S D N Poona

Your father aged 61 had an attack of cerebral thrombosis and thereafter he recovered but still the effect of paralysis in the left part of the body especially in the extremities has remained. Slowly and gradually there has been improvement but still 50 per cent of the effect of paralysis is there and modern medicines now do not produce any tangible results. You want to know how far Ayurvedic line of treatment will help in your father's case. As his blood pressure is normal now the following treatment will prove beneficial.

Take Brihat Vata Chintamani 2 grains and give it with honey morning and evening followed by a decoction of Maharasnadiquath (Take the powder of Maharasnadiquath 1-1/4 to 2 1/2 tola or 1/2 to one ounce add a glass of water and boil it and when a cupful remains filter it and this should be divided into two doses).

Massage with Maha Narayana Tail, Maha Masha Tail Hot fomentation or Sheka will also help. Sweet, sour and salty taste enemas, complete rest in bed and use of gingelly oil (til oil) in diet would also be of advantage.

After fifteen days of this treatment add Ekanga Veera Rasa 2 grains mix it with Brihat Vata Chintamani and give it. In diet you can give whole rice soup or green gram, garlic, ginger, pepper, gurd, til, hot water, barley water, milk, all of which are suitable to the patient while ingredients which cause Kapha, Vayu and use of fish, curd, pickles and excessive activities, cold breeze, cold water bath etc. are harmful.

GOUT

R S S Bombay

You are 51 years old and all of a sudden at midnight you get pain in the thumb and fingers as well as toes. This pain is aggravated and increases. Your trouble has been diagnosed as gout. This is called Vata Rakta where the blood is vitiated and travels to the extremities and gets accumulated in the thumb and finger joints and then it comes in contact with vitiated Vayu. The skin over the affected joints has become black and copper coloured.

In olden times various methods of blood letting were carried out. For you I can suggest Kishore Guggula 2 pills morning and evening followed by Maha Manjishtadiquath (Take the powder 1/2 to 1 oz—1 1/4 to 2 1/2 tolas—add two glasses of water, boil it and when one fourth remains filter it and divide into two doses, both times it should be followed by the abovementioned pills).

One of the most important remedies in this disease is Take Gulancha (Gulwel) 1/2 oz powder add two glasses of water, boil it and add castor oil 1/2 to 1 oz and take it at bed time. Maha Marichyadi oil should be applied on the affected joints. Sahachara Oil, Shodhan Oil are also fine for application. To some people instead of Kishore

Guggula, the other remedy that suits more is Punarnavadi Guggula. Another well-known oil for application is Pinda Thail.

The above are the usual remedies for gout and the treatment should be carried out with patience for a few weeks, avoiding sour things, heat sun, exercises, meat curd etc. which are all contra-indicated.

LOSS OF WEIGHT

B N S, Santa Cruz

Your wife had an attack of tuberculosis. She was kept in hospital and was treated for six months and now the lesion has healed up but there is still lot of debility and the original weight has not been regained. You want to see her weight increased.

Give her Brihat Suvarna Vasanta Malti, 1 pill in the morning and 1 in the evening along with Chyawanprash 1-2 tolas followed by milk. Still for a year or two total abstinence should be observed and she should not have any conception or delivery for coming five years. She should remain cheerful take nutritious diet, which should also be properly digested and absorbed because merely giving highly nutritious diet without proper digestion and absorption will again mean a burden to the belly and loose motions will start. A mixture of Sitopaladi Churna 8 grains and Abhrak Bhasma (Sahashraputi fired 1000 times) 2 grains morning and evening will also be of great help.

If meat or mutton is permitted then Amrit Prasha Ghrita or Brihat Chhagaladi Ghrita (Samisha) one tola morning and evening with milk, can be given. If kapha cold and cough persist even to a slight extent, give Maha Dhraksharishta 1/2 oz with equal quantity of water after principal meals.

It is an age-old principle of Ayurveda that goat's milk is very helpful to a patient for digestion. I do not know how far you can manage to get it. The goat eats all types of vegetables and a she goat has a lot of exercise and so her milk is very easy to digest and that is why that milk is known as Laghu (light).

Of course, bathing should be done in hot water and a massage with Maha Laxadi Oil before bath will certainly prove beneficial.

APOPLEXY

G R, Bombay

Your friend suffers from mild apoplexy. He gets an indication half to one minute prior to the attack and then he becomes absolutely unconscious. Sometimes the attack is very serious. He feels exhausted after that and his memory is very poor. He is not able to remember whether it is day or night. He regains memory after 4-5 hours. He forgets his studies. You have sought the best remedies from modern medicine to no avail and you have been told it is incurable.

There are various reasons for apoplexy. It should be investigated and properly treated. Meanwhile you can give Brahmi Vati (with gold and musk) one pill along with 2 grains of Brihat Vata Chinta-

manl mixed with honey, morning and evening followed by a cupful of milk, tea or coffee. The removal of constipation is most important. In ancient times various types of enemas prepared with special herbs and drugs were given. This disease is a Vata disorder. The patient should keep himself very cheerful; he should not exert overmuch, but, on the contrary, should lessen exertions.

SUNSTROKE

I. D. M., Bombay

You went to a marriage party and had a sunstroke last May and thereafter you are keeping ill-health, loss of appetite and feverishness. Now you are seeking ayurvedic advice to get rid of the same.

Take Chandraprabha No. 1, two pills twice a day, along with Aamlaki Rasayana morning and evening, followed by a cupful of milk, tea or coffee, whatever suits you. If you can digest milk and it suits you, it is better you take it with milk and avoid tobacco, drinks and other beverages in toto. You should also have restrictions on the use of red chillies, pickles, sour and pungent things in the diet. You can take fruits, especially grapes, fresh as well as dry, will be of help to you. There should be no constipation and for this you can take Triphala or Arogyavardhani, whichever suits you. There will be slow and gradual cure.

ALOPECIA

M. S. H., Bombay

You are having small patches of baldness. Take the powder of elephant's tusk known as "Hasthi Dantha Bhasma", Rasvanti and Camphor. Rub all three together in juice of Bhringaraj and convert it into a paste. This paste should be applied on the patches at bedtime and rubbed well. Within a few weeks you will note the change and the hairs will stop falling. There will be new growth of hair.

There are many causes for Alopecia. The proper etiological factors should be investigated and treated. If there is any local disease, it should also be treated.

STONES

G. B., Jabalpur

Six months ago you had an attack of severe pain starting on the back and going to the scrotum, radiating through the abdomen, and you were given some injections to relieve the pain. Thereafter your urine was examined and x-ray taken revealed the presence of very small stones in your right kidney. They have suggested an operation to get rid of the stones, but you want to avoid it and take ayurvedic line of treatment.

Without exactly seeing the size of the stones and considering that the stones are very small, you can take Chandraprabha No. 1 two pills twice a day along with Hazaral Yahud Bhasma 8 grains and either Yavakshara or Ikshuraka Shara 8 grains. Such a powder is to be given with decoction prepared from a combination of Pashanabedha,

observed that the sturdy and healthy do not suffer much and the more fussy the patients the more aggravated the symptoms appear. Further the domestic and social atmosphere and environment factors also play their part. The family physician has to take all these factors into consideration and advise accordingly.

It is quite natural that menses at this time, is quite irregular intermenstrual interval being inconstant. It is also noteworthy that the person becomes irritable and giddy and flushes are noticed. Some women become nervous about it. They do not even like to talk with the family members.

They have various types of feelings. Some women due to their ignorance feel that the charm of their entire life has been lost and nothing remains for them. Some feel that they are no more fit for conjugal happiness as the cessation has taken place. In some there is a fear of cancer.

In all these cases the simple understanding that this is a natural phenomenon which occurs in the life of every woman at a particular age is the first and foremost medicine for the ailment. When unfounded fears and anxieties are removed and replaced by correct knowledge the symptoms will be lessened and may even disappear.

As far as medicines are concerned if the patient is feeling an increase of blood pressure or if there are signs of hyper tension then pure Shilajit along with Extract of Gulancha and pure Guggul all combined and made in the form of pills of 2 rattis (4 grains) each may be given twice a day along with Ashokarishta half an ounce with equal quantity of water after principal meals.

Constipation should be treated and for this purpose Arogyavar-dhan! No 1 two pills at bed time and two in the morning should prove helpful.

In very serious cases sedatives and tranquillizers may be given under the careful supervision of a qualified physician. In some cases the use of hormones would also be beneficial but as far as possible one should avoid all these.

Cheerfulness of mind and a sympathetic attitude towards the sufferer from all the relatives will also go a long way in relieving the trouble. The patient should on no account listen to old wives tales. Such stories in the mind of the patient are apt to create unwanted anxieties and depression.

Yoga Asanas also can help a lot and Asanas like Savasana, Baddha Padmasana, Sukhasana, Pawanuktasana and similar others regularly practised under the advice of a yogic expert will give beneficial results.

voice, elephantiasis, swelling of the throat, increase of mucus, discharge from bladder, eye diseases and similar other complaints born of Kapha. It is unctuous, cold and heavy.

The sour taste adds relish to the dish, stimulates the digestive fire, builds up the body and invigorates it, enlightens the mind, stabilises the sense functions, promotes strength and regulates the peristaltic movement of vata. It invigorates the heart, causes salivation, conducts the food downwards, moistens, digests and gives pleasure. It is light, hot and unctuous.

On account of its fiery quality, it leads to the suppuration of the inflammations induced by various kinds of trauma, such as wounds, contagious bites, burns, fractures, swellings, dislocation, toxic urine contact of venomous creatures, bruise, excision, incision, separation, puncture, crushing and similar other injuries. It causes an allround sensation of burning in the throat, chest and heart.

Its excessive or overmuch use sets the teeth on edge, provokes thirst, causes flinching of the eyes, dissolves kapha, increases pitta, vitiates the blood, renders the body flabby and causes edema in those that are wasted, emaciated or debilitated.

The salt taste is digestive, liquefacient, inducer of defluxion, depressive and disruptive, acute fluid, diffusive, laxative, curative of vata, stiffness, obstruction and accumulations. It overpowers the rest of the tastes and increases secretion of the mouth. It liquefies the mucus secretion, softens all the limbs of the body and gives relish to food. It is hot but neither very heavy nor very unctuous.

Used in excess or exclusively, it provokes pitta, increases the blood, provokes thirst, causes fainting and great heat, disruption, corrosion of the flesh, aggravates the symptoms of toxicosis, breaks open swellings, dislodges the teeth, destroys manhood, impairs the functions of the sense-organs, brings about premature wrinkles, grey hair and baldness. Also, it predisposes one to hemothermia, acid dyspepsia, acute spreading affections, rheumatic, alopecia and similar other conditions.

The pungent taste purifies the mouth, stimulates the gastric fire, desiccates the food, causes the nose to run and the eyes to water, sharpens the sense organs, is curative of intestinal torpor, edema, obesity, urticaria, excessive fluidity, unctuousness, perspiration, softening, gives relish to food, cures pruritus, allays the excessive growth of granulations, is anthelmintic, lacerates the flesh, splits open accumulations of blood, removes obstructions, dilates the passages and allays kapha. It is light, hot and dry.

Excessive or exclusive use destroys manhood on account of its post-digestive effects, and on account of its taste and potency it induces stupefaction, gives rise to weariness, asthenia, emaciation, fainting, flexion choking, giddiness and all-round burning sensation in

the throat, produces great heat in the body, diminishes strength and produces thirst. Also, because of the preponderance of air and fire it generates various kinds of vata disorders in the legs, arms, and back, followed by giddiness, burning, tremors, pricking and stabbing pains.

The bitter taste is appetising in action, antidotal to poison, vermicidal, curative of fainting, burning, itching, dermatosis and thirst. It imparts firmness to the skin and flesh. It is febrifuge, digestive-stimulant, purificatory of breast-milk, depletive and desiccant of moisture, fat, flesh-marrow, bone-marrow, lymph, pus, sweat, urine, faeces bile and mucus. It is dry, cold and light.

If it is used exclusively or overmuch, on account of its dry, rough and clear nature, it dries the body-nutrient fluid, blood, flesh, fat, bone marrow and semen. It renders the channels rough and deprives one of strength. It induces emaciation weariness, fainting, giddiness and it dries up the mouth and generates many other vata disorders.

The astringent taste is sedative, astringent in action, synthesizing, compressive, henotic, desiccant, styptic and sedative of kapha, blood and pitta. It consumes the body fluid and is dry and cold and it is not light.

Excessive and exclusive use dries up the mouth, afflicts the heart, distends the stomach, impedes the speech, constricts the body-channels, causes cyanosis, impairs manhood and, being retarded, it gets slowly digested. It inhibits flatus, urine, faeces and semen. It induces emaciation, weariness, thirst, stiffness and, being of a rough, clear and dry nature, it engenders various vata disorders, such as hemiplegia, spasm, convulsions and facial paralysis.

I have often pointed out that the intake of a particular Rasa gives rise to particular imbalance of Doshas and thereby the equilibrium of Doshas is disturbed. These six tastes become beneficial to living creatures by being properly administered either separately or in combination and in proper dose. Otherwise they become injurious to life.

It is based on this principle that the avoidance of certain things in diet is being suggested. I hope this will clarify the doubts in your mind as well as in the minds of other readers.

ULCER

J. N., Kolhapur

I have gone through your letter and noted your complaint. Just two hours after your principal meals you feel pain in the umbilical region and this has been your experience for the last 2-3 months. You feel nausea and when you vomit, you find relief. You got your gastric analysis and x-ray examination done. The gastric analysis shows BCI is normal and x-ray suggests the probability of an ulcer. This trouble occurs on and off and disappears for a time. This is known as Annadravadhula or gastric ulcer.

There are various reasons for this disease and having gone through your history I find most of them are present in your case. At present you are addicted to tobacco, liquor and an excess of tea. First of all you will have to stop them.

You are also in the habit of carrying your tiffin early in the morning to your place of work. A person suffering from gastric ulcer should not follow this practice. There is a type of ulcer growing in the duodenum known as duodenal ulcer but you are not having that.

Overexertion, lot of mental worries, anxieties, fears and emotions do increase the trouble and you seek my advice whether or not you should go in for an operation. In my opinion if you get that part of ulcer operated there is every possibility of a recurrence as your way of living is rather unhygienic.

You are taking antacids and alkalis which relieve the pain on the spot but only temporarily. This is quite natural because this is not a cure. You should avoid sour, saltish and pungent items from the diet. These things aggravate the disease. Fried things must also be avoided.

As far as the ayurvedic line of treatment is concerned you should take Avipattikar 24, Suthshekar 2, Praval 4 and Giloyasava 8 grains all mixed together very well along with confection of Rose morning and evening. Hypnotics, tranquillisers and similar other things will be only of temporary use. A cheerful mind and peaceful living will help to heal the ulcer very soon.

You should not wear tight clothes. If you continue the above line of treatment under expert guidance there may well be a fine recovery.

In addition to the above for removal of constipation you can take drugs like Isabgol, Harade and Yashtimadhu (Glycyrrhiza)—all combined together and made into a fine powder 2 to 4 spoons with water at bed time. This will also help to a great extent. You can take juices and coconut water will also be helpful.

The best thing in your case will be a powder of Pearl or Moti Pishti 1-2 grains along with confection of Amla (Amlaka Murraba).

LIFE AFTER HEART ATTACK

C P T Naggur

You are aged 59. You had a sudden pain in the chest with a lot of uneasiness and vomiting sensation accompanied by slight fever. You were given complete rest and on the second day ECG taken revealed that you had coronary thrombosis. Thereafter you underwent a long line of treatment and again you had a very mild attack for which you took three weeks rest in the month of June.

Now you have been declared out of the wood and you have resumed your duty. And now you have lot of mental and physical work and you feel tired and you are anxious to take some ayurvedic tonic.

Your blood pressure had increased at the time of attack and you are also suffering from diabetes for which you are dieting and hence there is light reduction in weight

The strict dietary restrictions which you are observing with the limited quantity of food you are taking is also one of the reasons for emaciation. At present you are taking the routine line of treatment for diabetes and doctors are correct when they advise you to take a little of sweets like Rasagoola and other things because if there is too much emaciation then there will be further debility

As far as the ayurvedic line of treatment is concerned you should take Arjunarishta Dashmoolarishta and Punarnavarishta—all three mixed together—half an ounce with equal quantity of water morning and evening after principal meals

You can take pure Shilajit along with Extract of Gulancha and Pure Guggula (all three mixed) known as Shilajit Rasayana 2 pills morning and 2 pills in the evening along with Brihat Vata Chintamani 2 grains mixed with honey morning and evening

You can take skimmed milk and butter milk from which butter has been removed. You should not overeat forget the episode of the past and be very regular in your habits

Meditation and Pranayana will slowly and slowly help you. You should climb staircases with great care and the word hurry should have no place in your dictionary of life. You should never attempt running driving through jammed traffic nor should there be any sort of tension

Looking to the emotional nature you have described I quite agree with your physician when he asks you not even to listen to the running commentary on a Test Match because such an excitement may upset you like anything. Similarly in your domestic as well as office life you should have peace as far as your body mind and speech are concerned

BED WETTING

N R R. Uran

Your child aged about nine urinates in the bed during sleep. Though I have suggested the remedy for this ailment on and off I repeat the same as I continue to receive plenty of letters on the subject.

As I have mentioned, such queries should be accompanied by details of the treatment already carried out in the past which readers usually forget to do. However, the following line of treatment will be useful in similar type of complaints.

There are various reasons why children pass urine in bed in their sleep, nervous tension, nature of the child, presence of worms in the digestive tract and many other factors. Environment also plays an important part. So it becomes necessary for a physician to make the differential diagnosis, ascertain the root cause and eliminate it.

As you have not given any particulars of the child's nature and past history of the disease, I have to give an all-round treatment here and that is: Give Agni Tundi Vati, one pill after principal meals, along with Shamshamani Pills No 3, three pills—all four to be swallowed.

After fifteen days, in place of Shamshamani No 3, give Shamshamani No 1. Shamshamani is nothing but the extract of Gulancha prepared in pill form and Shamshamani No 1 contains an equal quantity of Chandraprabha with Loha and Shilajit. Diet late in the evening is also to be prohibited and research has shown that the avoidance of liquid diet or water after sunset or latest by 8 p.m. helps a lot.

Another important aspect is the psychological development of the child. If the child is very timid, irritable, stubborn, emotional and hypersensitive and often gets offended, these should also be taken into account and remedied. The child should by no means be scolded or threatened because it is purely an involuntary act beyond the control of the child and scolding and threatening will only aggravate matters.

I have found that in the majority of such cases worms are the chief cause. If worms are present in the digestive tract—they may be small round tape or any other variety—which will be revealed by one or more stool examinations, then the treatment should be carried out for worms also and that would be Krumi Kuthar 2 pills twice a day after meals, and avoidance of gur, black gram, American flour, curd, butter-milk, biscuits, chocolates, peppermints, cold drinks, ice-cream etc. which fond parents freely give to their children.

Malnutrition, anaemia, debility after infectious fevers, administration of broad-spectrum antibiotics in overdoses are also contributory factors. If tonsils are inflamed or infective that should also be corrected.

The above line of treatment will take a little time and after a few months of the treatment the child may still urinate occasionally, but slowly and gradually the frequency will go on decreasing

STOMATITIS

B S V, Napsari

Your age is 38 Your tongue remains red and swollen and on and off you get ulcers This has been diagnosed by some of the physicians who have treated you as chronic constipation caused by prolonged application of antibiotics and Sulphonamide compounds Your stool was examined and revealed occasional cysts of *Entamoeba Histolytica* Further examination suggested the presence of *Giardia Lamblia*, a type of worms

For these you have taken antibiotic treatment and still there is no improvement You are already taking on alternate days, injections containing Vitamins B-12, B-1 and B-6 and also tablets containing vitamins, enzymes and minerals Yet you want to increase appetite, remove stomatitis and return to normal condition

After going through your complaint I can tell you that a long line of treatment will be required in your case First of all, you have to carry out dietetic restrictions where you will have to avoid dry things and articles causing gas like black gram, potatoes, too much rice and other things and secondly you will have to do light exercise like walking or swimming Cheerfulness of mind in your case would be very essential

Coming to stomatitis, according to me, it is due to increase of heat in your bowels and if this ailment is treated your stomatitis will disappear and appetite will also increase Be very regular in diet and don't take any thing in between meals and don't take too much of milk if you cannot digest it For you the boon will be butter-milk from which butter has been removed If it is prepared from cows milk or toned or skimmed milk that would be more beneficial

Take Isabgul powder about 3-4 teaspoonfuls (this dose can be adjusted) Take Praval Pishti 4 grains Gilloysatwa 8 grains Sutashekara 2 grains and Avipattikar Churna 24 grains—mix all very well and such one powder at bed-time along with Shamshamani No 3 (pills of extract of Gulancha) three to six pills thrice a day with a draught of water, will help

You can take with advantage Kutajarishta half an ounce with an equal quantity of water fifteen minutes after principal meals and this treatment should be carried out for a couple of months At present it has not resulted in hyper-acidity and if it goes on increasing it may lead to an ulcer but there is no need to fear as at present there is no such symptom.

The above mentioned treatment should be taken in the manner mentioned and then you should take the medicines on alternate days, and gradually after a couple of weeks or a month you should decrease the dose to half or take once a day instead of twice a day. You should also not become accustomed to intake of medicines.

It is quite probable that once you are cured the trouble may occur again and then the same line of treatment should be repeated. The above drugs are all quite innocent, mainly herbal remedies. You can consult any ayurvedic physician in your area and he will be able to guide you. These drugs are also available everywhere.

You should avoid in diet red chillies, pungent and sour things as far as possible.

GENERAL DEBILITY—2

A P U, Surat

I have gone through your letter. You have decreased in weight from 118 lbs to 108 lbs. You are not getting proper sleep also, you go to bed at 9 o'clock and after midnight you wake up and have no more sleep, and due to this sleeplessness or insomnia, drowsiness and fatigue set in next day. This has been your experience for the last 6 to 8 months. If you sleep in the left lateral position you get pain. Your constitution is thin and you suffer either from diarrhoea or constipation on and off. Your age is 20 years.

From the symptoms you have described it can be gathered that you are suffering from general debility, and for the treatment of the same you should take Ashwagandharishta 1/2 to 1 oz with an equal quantity of water after principal meals. You must massage your whole body with Ashwagandhadhi Thail and you should have light exercise daily—running, walking or swimming and if you could do some Yoga Asanas under expert guidance, it would help you a lot.

To put on weight you should take one pill of Brihat Suvarna Vasanta Malti along with Chyawanprash one teaspoon in the morning with a cupful of milk, (in the initial stages as you are having diarrhoea if the milk does not suit you you can take the drugs with tea or coffee containing a little more milk and slowly and gradually you should be able to digest the milk). At bed-time take 2-4 teaspoonfuls of Isabgul powder which will correct your motions. You must avoid in toto black gram and cereals which have a tendency to cause diarrhoea.

ABOUT MILK

R, A K Baroda

Thank you very much for your letter. Your main trouble is you cannot digest milk and as soon as you take Chyawanprash or any other tonic with milk you start getting gastric trouble and loss of appetite. You are soon to appear for an examination and you get

mentally fatigued and tired even after 30 to 40 minutes reading. You want to know the recipe by which milk can be digested.

It is right that nowadays in city life where there is lack of physical exercise and lot of mental work and tension milk cannot be easily digested. Moreover, in rural areas the cows used to get light food and they themselves used to have exercise. On the other hand the milk of the city buffaloes has become too heavy to be digested.

Ayurveda has praised a lot cows milk and considers it as one of the best Rasayanas. Cow's milk or Godugdha is the supreme Jeevaniya according to Atreya. If you turn to the other parts of the world you will find that cows milk is being utilised more there.

There are some ayurvedic drugs whose combination if taken along with milk in the prescribed manner will help digestion and they are Ginger Nutmeg Javantri Clove Cinnamon Cardamom Akarakaraba (Akkalkara). Some people add Saffron and Musk also but they are too costly. However if you only take the powder of the above combination without Saffron and Musk it will have its effect. The powder is taken in dose of 12 to 24 grains along with honey followed by milk or the powder is added to milk and boiled.

Another thing. You should start with milk in small quantity and go on increasing the quantity and there will be no trouble and before digestion of milk you should not take sour acidic pungent heavy or fried things.

URDHVA VAYU

P N S Jabalpur

You are suffering from loss of appetite and serious gas trouble. You are feeling choking sensation and when you press your stomach with both of your palms and thus bring out the gas from the stomach you feel a little relief. Now you have no appetite and you are having burning sensation. You feel that there is presence of worms and your weight has gone down by 15 pounds.

Take Dashamularishta Ashwagandharishta Panchalokasava and Drakshasava. Mix them well and take 2 to 4 teaspoonfuls with equal quantity of water after principal meals. In the beginning you may take this medicine half an hour before meals and when you get back to your normal appetite you can take this after meals.

You must also take Suvarna Vasanta Malati pill. Powder one pill mix the powder with honey and take it followed by a teaspoonful of Chyavanaprasha early in the morning with tea coffee or milk, whichever suits you. You can also take Lavana Bhaskara Choorna 1 to 2 teaspoonfuls with water at bed time.

You should take fresh butter-milk with your diet both the times. You should avoid curd potatoes, rice fried things and over-eating.

Light yogic exercises, especially Pavana Muktasana, along with Pranayam and Sukhasana will also help you a lot

Your disease is Urdhva Vayu There are five types of Vayus described in Ayurveda. They are: Prana, Udana, Vyana, Samana and Apana. These Vayus maintain all the activities of our body and keep various organs functioning.

Of these Vayus, Samana maintains normal appetite. It receives the food for digestion and helps the digestion by secreting digestive juices properly. Then it makes further movements to the small and large intestines.

Apana Vayu retains the excreta up to the normal time and excretes it at its proper time. These Vayus become vitiated by our abnormal city life with its tensions, mental worries and mental work without any physical exercise. It has been found that there is a big cry about abdominal gas and gastric trouble.

Apana Vayu has a descending movement of Anuloma gati. But due to these irregularities and accumulation of faeces it gets Pratiloma gati or upward motion, and hence there will be pressure in the chest, gurgling sounds and distension and similar other gas troubles. Appetizers and carminatives as well as laxatives and purgatives should only be used when they are required.

One can get rid of gastric troubles by proper dietetic intake, normal and regular life.

WRINKLES

C. T. C., Nagpur

You are much worried about your health. Now you are 45 years old. You feel that wrinkles are appearing on the face and you look aged. You want some internal medicines which will give you rejuvenation as well as medicines for external use so that the wrinkles could be removed.

Premature ageing is now-a-days seen in greater proportion compared to the previous decades. The fault lies with the way of living. Our diet lacks sufficient nourishment. Lack of mental peace, easy living without any physical exercise, and tension—all these tell upon one's health.

You must consult some expert of Yoga and regularly practice Asanas daily half an hour to one hour. Slowly and gradually you will level up to the normal health.

However, as the days advance, certain metabolic changes will take place in your glands. They will not secrete the hormones in the required quantity and consequently you will find yourself ageing.

As far as Ayurvedic tonics are concerned, if you take Makaradhwaja with Musk, Gold, Pearl and other ingredients and Chyavana-prasha regularly in the mornings with a cupful of Milk after the Yoga exercises are carried out, it will have telling effect on your health.

There are plenty of modern cosmetics in the market and claims are made that by their use wrinkles would disappear. But they are yet in the experimental stage. You can try Maha Laxadi Oil and massage with it twice daily—once before taking bath and then before bedtime. If you continue this for a long time, it will help you to a certain extent and after a few years you may regain your complexion and get rid off wrinkles. But ultimately ageing takes its own course and its effects cannot be helped.

PIGMENTATION OF SKIN

A D, Sholapur

Pigmentation of the skin and large black marks on the legs and extremities have been a problem and worry for you. Your skin is very dry, your nails are extremely dry and brittle and you are having a lot of cough in which phlegm comes out and your E.C.G. shows some heart difficulties. Moreover, you do not get proper sleep.

Your case requires thorough checking and proper medical treatment. I think you should first get your heart trouble thoroughly diagnosed and properly treated. If there is any anaemia it should be cured. For your skin trouble it seems that there is lack of blood and proper circulation.

You can take Sarivadhyarishta 2 to 3 teaspoonfuls daily after your principal meals. It will help to improve the blood impurities. You must also take Kishore guggula and Kanchanar guggula—two pills each morning and evening. You should avoid sour and pungent things, chillies and curds.

If you do all these things it will help you to a certain extent. But as your case is a complicated one you should get yourself thoroughly checked up.

Take the powder of each decoction 1½ oz to make the whole combination 1½ oz. Add two glasses of water, boil it on slow fire and reduce it to quarter, and this is to be taken early in the morning. Similarly to the residue again add two glasses of water and boil it in the evening again reducing to quarter. Take this in the evening.

Along with the above blood purifiers like Arogyavardhini No. 1 two pills two to three times a day along with Gandhaka Rasayana have to be given. Gandhaka or Sulphur is used in the ayurvedic line of treatment for the purification of blood. It is purified by boiling in milk and then this pure sulphur is rubbed in the juice of Bhringaraja and other Rasayanas. It is available everywhere with all the leading ayurvedic druggists and chemists. Take about 12 to 18 grains morning and evening with honey along with the decoction mentioned above.

It would be advisable if salt is abandoned from diet in toto but in its absence pure rock salt known as Sindhawa could be used but curd, tamarind, lemon, citric fruits, red chillies, fried and hot things, pungent and sour tastes must be completely given up. Pure milk can be taken in a small quantity morning and evening. The patient should take regular meals both times. He can take fresh fruits like apples, grapes, plenty of pomegranates and the like.

The disease of Kushtha or Leprosy should be considered separate from Leucoderma. Leucoderma is popularly known as Shweta Kushtha or in Hindi Saphed Daga. If proper treatment is carried out it responds well but as I have mentioned above there will be no radical cure visible in the beginning of the treatment. Those who cannot afford to prepare the decoction can utilise the tinctures which are available in form of Asavas and Arishtas.

There are other drugs also known as Kishore Guggula and Kanchanar Guggula. 2-3 pills of both are to be taken morning and evening.

Care should be taken that the use of the above decoction does not cause gastric upset and diarrhoea and where it takes place the doses should be adjusted under the advice of an expert physician. Undoubtedly this line of treatment suits those people more who suffer from constipation. The fresh decoction is more effective.

There are various remedies described in Ayurvedic texts for external application, the most useful being a mixture of pure Sandalwood oil, Chalmogra, Tuaraka oil and Bakuchi oil. All these should be diluted where the skin is very soft otherwise the mixture should be rubbed on the patch or patches.

It is a controversial point but the orthodox ayurvedic physicians are correct when they advise against the use of soap on the patches. A mixture of curd, powder of channa or amala or even fresh cow's dung can be used for washing the skin.

COOLIES ANAEMIA

R. D. S. Poona

I have received some queries about this and the general answer to them is as follows:

Some people have raised queries about their children, their ages varying from 2 to 6, and they suffer from a disease known as Coolies Anaemia, where blood transfusion is being given and authorities have declared it as incurable. I have also found that this disease does not respond to medical treatment.

However, in the preliminary stages, if a mixture of Pravaala Pishti, Mandoor Bhasma and Suvarna Makshika Bhasma, all combined together, is given in dose of 2-3 grains with honey morning and evening along with Chyawanaprash or any preparation of Amla (emeblic myrobalan), it will show some improvement.

But, as the disease advances, it becomes a great problem to cure it and extensive research should be carried out with the ayurvedic drugs described in the line of treatment for anaemia and ultimately the result should be determined. For this purpose, ayurvedic hospitals with all the equipment and facilities are necessary and now that our country has obtained independence and universities of Ayurveda have started functioning in various parts of India, I hope that necessary research will be carried out.

I have also received some queries on the line of treatment for Leukemia or what is popularly known as blood cancer. Here also I regret that I do not know of any cure and the leading eminent ayurvedic physicians of India have also been bending their energies to find a solution. The disease goes on advancing by stages and no sure remedy is available for it. We can only try to maintain the patient on some good tonics and see that fever, diarrhoea and other symptoms are treated symptomatically.

'FLU

C. P. M., Bombay

I have received your letter. You have come across many cases of 'flu almost taking the shape of an epidemic. According to your statement, even the use of analgesics, anti-biotics and fever mixtures does not help and after four to six days the temperature comes down and then it brings about a lot of debility.

Yes, you are right. Even the latest medical books say *there is no cure for Influenza and its virus infection*—the present-day virus being of a tougher type causing very serious rise in temperature.

In Ayurveda this is described as Vata-Kapha Jwara, where there is chill, running nose, coughing, pain in joints, head, back and all over the body and, high temperature. For this, Tribhuwankirti Rasa 1-2 pills mixed with honey or a little juice of ginger morning and evening, along with pepper, is given with great advantage.

The patient should take complete rest; he should not make movements, he should take water which has been boiled and cooled, constipation, if any, should be eradicated. He must avoid in diet curd, butter-milk, chillies, fried things and milk.

It has been found that doctors recommend the juice of musambis and oranges but we are not in favour of these fruits for this ailment. Instead, we suggest that green gram should be boiled and the soup known as "Mudgayusha" should be given to drink. In the early stages fasting is as good as any medicine.

For purposes of prevention, one should take early in the morning on an empty stomach Maha Sudarshan Choorna 1-2 teaspoonful. One should not use analgesics and anti-pyretics like Aspirin, Phenacetin or antibiotics. It is this writer's humble opinion and experience that if the lawful course is taken, the fever comes down in due course and no debility will be there which invariably results from the use of analgesics.

WORMS

K. V., Sholapur

You wrote to me a year back and followed the line of treatment advised by me for worms. You got complete cure but soon afterwards discontinued the treatment. Worms have again started to trouble you and you have asked for my advice as to what to do.

In my opinion, the infection has not been completely eradicated from the intestinal tract. You should continue to take boiled water, and avoid curd, sugar, milk, black gram and such other things which cause the formation of worms in the intestinal tract and you must continue the use of Krimi Kuthara, 2 pills in the morning and 2 in the evening along with Krimi Mudga Rasa, 2 pills morning and evening. You must go on with this treatment for a few months and you will be cured.

These worms as we have discussed previously, are of various types—round, hooked, etc.—and they have got their own cycles and life. Some worms are very difficult to get rid of e.g. tape worms which cause anaemia and other disorders like cough, feverishness, vomiting, constipation, diarrhoea and lack of proper growth.

It has been found that overfond parents give their children sweets, peppermints and the like in plenty and ultimately the child starts getting worms. Cities close to the sea or river with favourable climate breed these worms more. In olden times the tendency for worms was reduced by the administration of Tikta or bitter taste but the practice nowadays is to give a lot of milk, which does not get properly digested, and sweets.

There are some medicines which are narcotic for worms and they are given in the form of syrups nowadays. They contain mainly piperazine which causes the worms to come out in a sleepy condition, but

I think this line of treatment is only a palliative one. In fact, complete treatment as suggested above should be carried out.

Madura Rasa (sweet taste), Lavana (salt) and Aamla (sour), the three tastes which are responsible for worms, should not be given in plenty to children. Prevention is better than cure and this advice given to you may prove useful to others. Bitter vegetables like Karela should be taken in plenty.

ANAEMIA

N M, Sion

You have been suffering from acute anaemia for the last six months and you had a course of injections without any improvement in health, as you say. You are getting reduced day by day. You have also got itching all over the body and it is increasing.

You have not mentioned your age. There are various factors responsible for anaemia. In Ayurveda it is called 'Pandu-Roga'. Five types of Pandu Roga are described, three in which each is caused by derangement of Vayu, Pitta or Kapha respectively, another by a combination of Vayu, Pitta and Kapha, e.g. Tridoshaja, and the fifth by eating mud, chalk etc. as is sometimes the habit with small children.

Our ancient sages have described the physiology of the human body. Whatever food we take, after assimilation, goes to the heart in the form of Rasa or food juice and then it is turned into Rasa Dhatu or the body nutrient.

This Rasa in turn, is turned into Rakta Dhatu or blood which is called "Jeevan" or life of the body. From this, in turn, the remaining dhatus Mamsa (flesh), Meda (fat), Asthi (bones), Majja (bone-marrow) and Sukra (semen) are formed.

We then have 'Oja' or the essence of all the seven Dhatus which gives a glow to complexion, brightness on the face, vitality, energy, stamina etc.

It is said in Ayurvedic texts that one who is suffering from Pandu Roga becomes Nissar (without any essence in the body) and weak in Indriya, e.g. sense and physical organs. He becomes of Alpa-rakta, meda and majja. A very clear picture has thus been given in Ayurveda of Pandu Roga. It is a disease where mainly Pitta is deranged.

This derangement takes place due to a variety of reasons for example taking excess of red chillies, sour, pungent and acid things which, in turn, aggravate Pitta. Pitta is also increased by particular type of daily routine life. This burns the Rasa and Rakta. We attribute Pitta Prakopa to present-day living conditions and the use of antibiotics in plenty which are not good for general health.

You can take Loha Bhasma, Suvarna Makshika Bhasma and Mandur Bhasma, two grains of each mixed together very well with honey.

in which Kadu which is Pitta Virechaka is less and which is therefore given in mild cases and No 2 which is given morning and evening in serious cases. The use of the juice of Gulancha (Giloya) 1/4 to 1/2 teaspoon morning and evening is very effective.

There are so many home remedies available for jaundice and each one has been found effective in some of the cases. It is a disease where dietetic regimen along with rest and the simple drugs mentioned above will help a lot.

The patient suffering from jaundice should take early in the morning the cold infusion of Triphala or Gulancha or Indian Beriberi or neem mixed with honey. Where Pitta is highly excessive to subside it the Extract of Gulancha known as Giloy Satva 4 to 8 rattis (8 to 16 grains) morning and evening is a fine preparation.

The effect of turmeric in jaundice is also notable one. The patient suffering from jaundice may lick the powder of the three myrobalans and turmeric mixed with Loha Bhasma and honey.

DERMATITIS

You were suffering from Typhoid and you underwent a course of Chloromycetin about 40 capsules.

You recovered from the fever but afterwards you got a skin trouble on the right leg which is going on increasing and it has been diagnosed as dermatitis and considered as a side reaction of Chloromycetin.

Now there are so many antibiotics available which show marvelous results in the treatment of various infectious diseases and fevers and many a time they have proved as life saving drugs but it has also been found that allergic or other reactions are produced in the case of certain temperaments and they do not suit all people alike. Cases have been noted that as an allergic reaction of penicillin patients have died on the table where proper counteracting treatment was not available.

It is claimed that the latest broad spectrum antibiotics have minimum side effects but it is never claimed that they have no side effects at all. In this direction it is always advisable to use these drugs under the personal supervision of a qualified physician and a specialist.

In Ayurveda also there are a few drugs e.g. Nux Vomica (Visha Tinduka), Bhallataka (Marking nut), Ahiphena (opium), Bhanga (cannabis indica) and other poisonous drugs used in minute doses but there is a special process known as "Sodhana" or purification by which the poisonous capacity of the particular ingredient is reduced a lot while maintaining the virtues of that medicine.

Even then in some cases these drugs do cause reaction e.g. Nux vomica suits many a people. It removes low blood pressure, increases

appetite makes a person feel better, however, to some people it causes severe skin reactions—itching urticaria etc. So in any system of medicine reactions with particular drug are unavoidable. There are only two points the use of these drugs should be minimised and recourse to them should be had only in critical and crucial circumstances. However the number of such drugs in Ayurvedic system of medicine is very small and these are rarely used whereas modern day drugs are plenty in number which cause drastic side reactions.

Now, for you, you take the decoction known as Maha Manjishtadi quath. Take about 1/4 tola powder of the same, boil it in two glasses of water, reduce to half a cup and take early in the morning. Add 2 glasses of water to the residue and get it boiled in the evening. You may apply Karanjabeeja Oil on the affected area. In diet you should avoid tamarind, red chillies, curd, sour, pungent, acid, fried and hot items. Constipation if any should be treated.

GUM TROUBLES

S P V, Akola

You have got defective gums and teeth and you are not inclined to undergo any operations. You can apply Dashan Sanskara Dhanta Manjan. This is a formula of the well known book 'Bhaishajya Ratnavali'. It will stop bleeding, make the gums healthy and normal, teeth white and shining and will at the same time strengthen loose teeth. You should avoid drinks which are too hot or too cold, betel nuts, tobacco and such other things. It is absolutely essential to remove constipation if it is present because excessive heat in the intestines also give rise to disorders of teeth.

morning and evening followed by a spoon of Chyawanprash with a cupful of milk if it suits you otherwise you can take it with tea or coffee

Don't take drastic purgatives Keep your mind cheerful Take Kumari Asava plus Loha Asava mixed together half an ounce with equal quantity of water after principal meals

Massage your body daily with Ashwagandhadhi Tail and have bath with lukewarm water Avoid in diet the items mentioned above which increase Pitta Excessive smoking consumption of tobacco tea and coffee is also responsible for the increase of Pitta

WHITE PATCHES—?

P P Khamgaon

Your daughter four year old is having white patches near her left ear and you have termed it as Leprosy or kodha This is a different disease and the white patches are not so serious as they are in leprosy Find out the reasons for the same It may be due to presence of worms in the digestive system or to increase of blood impurities You should ensure that she does not take much of chocolates peppermint fried things and tasty dishes

Give her Sarivadhyaarishta with Kutajarishta mixed together one teaspoon twice a day after principal meals and Gandhaka Rasayana two rattis (four grains) with Bal Chaturbhadra Churna one ratti (2 grains) mixed together with honey morning and evening Such a course for a month or two will help a lot

JAUNDICE

A K Y Bombay

You are much worried about the prevalence in Bombay nowadays of jaundice termed infective hepatitis by medical practitioners who consider infection as the root cause of this illness

It has been found that broad spectrum antibiotics have been very freely used in the treatment The disease itself brings about a lot of debility which is aggravated by the use of these modern medicines

You want to know what Ayurveda has to say on this subject

I welcome your query and I think that if I throw some light on this particular disease it will prove useful to many an individual You are perfectly right when you say that jaundice cases are increasing day by day and with the modern line of treatment there has also been frequent recurrence of the disease

First of all let me clarify that as far as this disease is concerned there is no effective remedy available in modern medicine whereas Ayurveda has given a detailed and exhaustive account of jaundice There are many varieties of jaundice described in Ayurveda

One is due to excessive anaemia where red blood cells and haemoglobin show a marked decrease

Another type described in Ayurveda is due to obstruction of the bile duct or flow of bile in the digestive tract and this bile spreads all over the body through blood and on examination bile in the form of pigments and salt has also been found present in the urine

A third variety is where the liver is deranged and inflamed. It is this variety that goes by the name 'Infective hepatitis' used by modern physicians.

Yet another variety described in Ayurveda is known as Pitta Vriddhi Janya Kamala. The simple meaning of Kamala is a disease where there is little or no desire for food.

The symptoms associated with jaundice are. A person's eyes become extremely yellow and likewise his skin, nails and face become yellow. He passes urine of reddish or yellowish colour. The colour of his skin is yellow like that of a frog. His senses are impaired and he is afflicted with burning, improper digestion, prostration, asthenia and anorexia. The stool is claycolored.

This condition known as Kamala or jaundice is caused by excess of Pitta and its seats of affection are both the gastro-intestinal tract and peripheral tissues. In course of time the jaundice becomes deep-seated and formidable. It is then known as Kumbha Kamala.

The patient passes urine of dark yellow colour and develops severe edema. His face and eyes appear red and his vomit, faeces and urine are tinged with blood. He has tremors, he is afflicted with burning, anorexia, thirst, constipation, torpor, faintness, he suffers from loss of the gastric fire as well as consciousness, and such a subject of jaundice may soon die.

Thus it will be seen that there are different types of Kamala and it is obvious that in all the jaundice cases, one and the same type of medicine may not prove useful. When there is obstruction in the bile duct and the flow of bile is hindered, then the Shodhana treatment, which removes the obstruction, should be given.

And where the jaundice is due to increase of Pitta all over the body, the Shamana or suosiding treatment should be carried out.

The author is of the opinion that antibiotics and corticosteroids should not be used, as far as possible, for the treatment of jaundice. Sugarcane Juice, Musambi Juice, Coconut water will all be of great help.

And where the liver is damaged the use of oil, ghee, fried things, heavy articles etc. should be abandoned altogether.

The patient should take complete rest and constipation should be removed and for this purpose, in the beginning a daily purgative of some salts can be given.

The most important and effective remedy as far as jaundice is concerned is Arogyavardhani. There are two types available—No 1,

You have not mentioned anything about the hereditary factors, viz., the height of the parents. If this is not normal, then the children also do not grow very well. If there is no abnormality with the parents, then you can give to your son the powder of Paribhadra (Panderava) 8 to 12 grains morning and evening with Chyavanprash of very fine quality, 1 to 2 teaspoonfuls at the same time. This should be continued for some months and yogic exercises known as Tada Asana should be carried out.

ABOUT ISABGUL

B. R. K., Bombay

You were glad to read my article on Triphala and feel that the way in which I have explained in detail about the wonderful advantages of Triphala will definitely help a layman to understand its various advantages. You say that "Sat Isabgul" is also recommended by a number of people for constipation and you know a lot of people in Bombay who are regularly taking Isabgul at bedtime. You ask me to discuss in detail the advantages and disadvantages of Sat Isabgul.

I thank you very much for your compliments. Sat Isabgul is an efficacious remedy for acute dysentery and it has done wonders in such cases, whether it be amoebic or bacillary. The author knows of a European patient who was in India and was affected by this tropical illness and where all the antibiotics and anti-dysentery drugs had failed, a few doses of Isabgul cured him completely and he took with him to his country a big packet of the indigenous medicine which he admired very much.

Isabgul has also, a mild, lubricant effect like Liquid Paraffin. It is cooling and soothing and it has nutritive properties as well. It is diuretic, allays pain while urinating, purifies the bladder and the semen, is astringent, sweet, tonic and allays Pitta and Kapha. Whenever there is excessive heat in the body and in cases of night-mares and spermatorrhoea also Isabgul is effective. But it is more a specific for dysentery and infantile or summer diarrhoea; it is also good for patients suffering from Piles.

But Isabgul can by no means be compared to Triphala and its effect is not so powerful as Triphala. Unlike Triphala, Isabgul does *not suit all temperaments and its effect after a few days is not as it was in the beginning*, so much so, one has to take Isabgul for a few days or weeks, then stop its use and start again.

BACKACHE

A. K. N., Ahmedabad

You are 46 years old and you are having backache, particularly in winter when you are exposed to cold. There is stiffness in the left feet and pain in the left side of the back, also pain of muscles in the back and legs. Your trouble has been diagnosed as sciatica, fibrositis,

arthritis and early sacrilization of fifth lumbar vertebra You have undergone various types of treatment, with no improvement.

To me also it looks that with so many complaints, it will be difficult to have complete relief You can take Maha Yoga Raja Guggul 2 pills with Simhanada Guggul 2 pills along with decoction of Maharasnadiquath, Punarnavadiquath and Dashamul Kashaya (all three taken together in equal quantities) in the morning and evening, avoiding in diet sour, pungent and gas-producing articles The duration of the treatment will, of course, be very long

In addition, you can massage the affected region with Maha Narayana Thail, Maha Masha Thail, Vatari Thail and Ashwagandhadi Thail, all combined together As far as your acute sciatica and fibrositis are concerned the above line of treatment will help you and other measures will have to be followed for the remaining complaints.

COUGH

C D S, Bombay

Since 1958 your wife is suffering from coughing, not continuously but at intervals of a month or two, the actual coughing lasting for a month or so This trouble has been going on You have given her antihistamine treatment, multi-vitamins Prednisolene broad-spectrum anti-biotics, vaccines, cough syrups etc and only slight relief has been noticed

Take Sitopaladi Churna 12 grains, Abhrak Bhasma 2 grains, Yash-timadhu Churna 6 grains, Sabarsringha Bhasma 2 grains and Swasa-kutar 6 grains, mix all together and give this to her with honey morning and evening Also give her Lavangadi Pills to chew in the mouth one by one, 8 pills per day, and that will gradually stop the cough. She should gargle with lukewarm water containing a little salt, and must avoid in diet, curd, butter-milk cold things aerated waters and similar items This treatment shall have to be continued for a long period

You have not given detailed reports of the examinations carried out but I hope she has undergone X-ray examination revealing the chest quite clear and blood count suggesting no increase of Kapha

According to you, the case has been diagnosed as bronchitis and the above treatment will certainly prove beneficial One most important factor is constipation If constipation is in evidence, it should be cured first For that you can give any mild purgative or laxative which suits her

The drugs which you have been giving her so far should be stopped because both lines of treatment cannot be given at the same time The fact that she coughs and there is pain below the rib and the back suggests the predominance of Vata She can massage with Maha Narayana Thail You can also give her Vasa Avaleha half to one teaspoon morning and evening with tea, milk or coffee

SARPAGANDHA*S R C Matunga*

You are having hyper-tension the systolic count varying between 200 to 220 Modern medicines you say have given you only temporary relief You are using Kshirabala and there is little improvement You want to know if there is any cure in Ayurveda or not

First of all you must be aware that Sarpagandha (*Rauwolfia Serpentina* (Latin) or Chhota Chand (Hindi) has been used in Ayurveda as an excellent remedy for hypertension for centuries Its root is a bitter tonic and it has sedative properties It produces a soothing and cooling effect

The total root is given in the form of tablets and various patent medicines are available and you can take it according to the advice of your family physician keeping a watch over the normal blood pressure

You will be surprised that unlike other drugs it does not bring the blood pressure down to a lower level than normal You can continuously take 1 2 tablets after principal meals and one at bed time

The jelly preparation of this drug is known as Chandra Awaleha and 1 2 teaspoons of this can be taken with milk morning and evening provided you have no diabetes about which you have not written anything

Hypertension is a symptom not a disease by itself and the underlying cause should be investigated and detected It may be due to improper functioning of the kidney or thickening of the arteries There are several reasons and a separate treatise can be written on the disease

It is better you undergo a complete check up and if any specific reason has been found out for the ailment it should be treated The salt intake red chillies tobacco drinks climbing staircases mental tensions anger—all these should be controlled or restricted Pure Shilajit 6 12 rattis (12-24 grains) morning and evening also helps a lot overeating should not be indulged in and constipation if any should be treated

EYE SIGHT*S S G Bombay*

You have read my article on Triphala with interest and found it very useful You are eager to know how it improves eyesight

You can take powder of Triphala in a coarse form Soak the powder in water at bedtime and in the morning filter it and wash the eyes with the filtered water

Another well known preparation is Saptamrita Loha The formula is as follows Take Triphala (all the three myrobalans) in equal parts of about 10 grams Licorice 10 grams and Loha Bhasma 10 grams Mix them all very well and take about 24 grains of this pow-

der twice a day, early in the morning and at bed-time, with honey and ghee. Honey and ghee should not be in equal measure.

In the initial stages of myopia, this will help a lot—it will increase the eyesight, keep the eyes healthy and normal, relieve headache, spermatorrhoea, weakness, blood impurities and produce a rejuvenating effect.

Only thing is, it should be taken for a long time, say, about six months and it is, of course, quite innocent and harmless. While this treatment is going on, one should avoid red chillies, fried and sour things, curd, overcooked food, pickles etc.

There are other medicines also described in Ayurveda. For example Maha Triphalaghrita and Saptamrita Lauha. Former $\frac{1}{2}$ tola with latter 6 rattis in the morning with milk, is very effective in eye disorders.

However, it should be remembered that there are some disorders of the eye which are not curable by medicines taken internally, e.g., cataract. We do not know of any medicines which will cure cataract, but in night blindness (nyctalopia), which according to the modern theory is the result of Vitamin A deficiency, and such other cases where all other remedies have failed Triphala can do wonders. In the initial stages of short sight where the number is quarter or half, even at that time administration of Triphala Ghrita would be extremely useful.

Then there are some Anjanas for application to the eye, e.g. a decoction of Triphala is prepared and pure honey is mixed with it along with traces of camphor, and if this is applied at bed-time or early in the morning with a glass rod and eyes closed for a few minutes, water will come out of the eyes and a person will feel a very cooling and soothing effect in the eye.

There are many other uses of Triphala which are indicated for eye disorders but the above are the most common and popular ones.

You have asked for other remedies for eye-sight. There are so many remedies but where the degree of the disorder is high and the complaint is very old, there is little hope, but in the age of puberty, if these remedies are carried out properly, along with some Yoga Asanas e.g. Shirsasana it will certainly help.

DYSENTERY

P. K. A., Ratham

Thank you very much for the kind feelings you have expressed regarding my articles. I am glad you have liked them very much.

Your wife who is suffering from amoebic dysentery should restrict her diet. She is very fond of achar, pickles, pappad, spices, onions, garlic etc. To a little extent and sometimes these things may be allowed but continuous and excessive use of them will be harmful for her health. She should take plain simple diet—chapatties.

rice with moong dal, butter-milk, curd etc. She should avoid pungent, sour and acid things. Rice is preferable to wheat.

She should take Kutajarishta 1/2 oz with an equal quantity of water after principal meals and she should take Panchamrita Parpati 2 rattis (4 grains) with honey morning and evening. At bed-time she should take Isabgul 2-4 teaspoons as will suit her. She should always drink only boiled water which has been cooled. She should not over-eat at all.

HEIGHT

V. B. P., Amalner

You are 19 years old. You want to increase your height. I have often clarified that there are medicines for stunted growth. You have mentioned that your height is 5'-3" which cannot be called stunted growth. But you are not satisfied with the height and you want to grow up 5'-9".

If a boy or girl wishes to increase height in this fashion according to his or her fancy, it is not possible. Better leave such problems to nature. Your height is not an unnatural one. There might be some medicines which might stimulate secretion of the glands and ultimately secrete hormones in excess, but I would advise you that when there is no abnormality and when your height is normal, it would be an abnormal thing to attempt to increase the height and you should not think of any medicines for the same.

NOTIONS

K. R. I., Bombay

I have gone through your detailed letter. You are having baseless fears in your mind. Kindly consult any psychiatrist and have a free talk with him and also have a thorough psycho-analysis if recommended. In fact no medicines can cure your wrong phobias and fears. Only psychological treatment will remove the fears and worries from your mind and give you the correct guidance.

However, if you want to take medicines, then you may take Ashwagandharishta 1/2 oz with an equal quantity of water after principal meals, Makaradhwaja Vati 2 pills morning and evening with a cupful of milk, and powder of Triphala 1 to 2 teaspoonful at bed-time, with a glass of water. You may also take Vishatindooka 2 pills after principal meals along with Ashwagandharishta.

You should have regular meals and avoid salty, pungent and sour dishes, fried things and saltish snacks. Take both the times simple and plain diet, plenty of milk fruits and vegetables. Go for a walk daily. Massage your body with oil. This line of treatment will help you, but removal of fears from the mind is the most essential thing.

You can marry, remove the fear and worry from your mind that because of wrong habits in the past, you cannot now have

marriage and if you do marry then your life will be unhappy. These are wrong and funny notions which young people usually entertain as a result of wrong impressions conveyed by friends or others.

DIFFICULTY ABOUT DRUGS

A sufferer, Bombay

I really wonder if there is any big pharmacy which prepares all the Ayurvedic medicines. I am aware of the difficulties a reader might sometimes find in procuring the drugs from the market. However, for your information I should be very plain and frank and say that I am never prescribing any medicine which is a patent one manufactured by me.

I have been giving the names of only the drugs and medicines which are mentioned in the standard text-books of Ayurveda like Atreya Samhita, Sushruta Samhita, Ashtanga Haridaya, Rasa Yoga Sagara, Bhaishajya Ratnavali, Yoga Ratnakara, Chakra Datta Saran-gadhara Samhita and Bhava Prakash.

These are the most well-known standard texts of Ayurveda and the name of the drug as well as the mode of manufacturing and taking the drug is also described in these texts. I would advise the common reader to consult any local Ayurvedic physician and secure the drugs with a little labour.

I am aware that these drugs may not sometimes be available in the rural areas at all and that is why I am prescribing, at the same time, 'Home Remedies' also, but one can certainly get these drugs from cities like Bombay, Poona, Ahmedabad, Surat, Baroda, Sholapur and other places.

DIZZINESS

G L, Bombay

You are complaining about a particular type of psychological ailment which you describe as follows: "I am suffering from obsessive fear of dizzy spells over last few days."

When you have to face tense situations dizziness comes and you find temporary relief if you take drugs but you are afraid that resort to drugs will form a habit.

You have taken many types of treatment and have consulted psychiatrists also. You were advised that sexual relations will make you happy and accordingly you got married, but the disorder has not disappeared. In your own words, your ailment disappears as long as you take the drugs.

Some physicians have described your trouble as constitutional one and said that there is no remedy for it and ultimately, due to this disorder, you are so handicapped that you can't carry on your activities, you become dull and you lack zeal.

There are many types of anxieties, fears and worries for which there are many underlying causes. In your case the most important

point is that your ailment is of a long duration. The other point is that even psycho analysis and suggestion of marriage have not helped you. It is clear that you get temporary relief with drugs.

The truth is that with this type of tranquillizers mood elevators and hypnotics there is a temporary absence of psycho-physiological symptoms but as soon as one has to face the natural environment, these particular symptoms again raise their head.

According to Ayurveda body and mind are correlated with each other and a physical ailment tells on the mental health and vice versa. Hence a vicious circle is created and once the trouble starts we do not know whether physical ailment is telling on the mind or mental ailment on the body.

The author is a great admirer of the art of psycho-analysis and is of the opinion that if you consult a real expert on the science he may be of certain help to you. You are always afraid that you will get an attack of dizziness and that fear is acting as a great hindrance to you.

The following Ayurvedic remedies and measures should assist you. Get up early in the morning, remove constipation if at all there is any. You must get clear motion in the morning. Massage your body with a mixture of Maha Narayana Thail Ashwagandhadi Thail and take a bath with lukewarm water. Before this you should not have any tea, milk or coffee.

After bath do some meditation. There are good guides available on this art of meditation. Padmasana Sukha Asana and attaching your mind to the line of divinity will help you a lot in this direction. You can then have light breakfast or milk.

Always keep your mind cheerful and jolly and for that purpose you must seek congenial company. You should go to bed not late in the night and should not read fiction and horror stories. The best thing to do is to keep yourself engaged in some activity or the other.

As far as medicines are concerned a mixture of Ashwagandharisht and Dashmularisht (with musk) both mixed together very well taken half to one ounce with equal quantity of water after principal meals will prove beneficial.

In diet you should avoid wind and gas-producing substances like black gram, green peas, potatoes, rice and red chillies, tamarind and sour things. All these causing Pitta and Vayu must be avoided. Both times you should take plain and simple diet and never overload your stomach. Walk a little after taking food.

You can take Smriti Sagara Rasa 2 rattis (4 grains) with honey morning and evening. If there is constipation take the powder of Triphala 1 to 2 teaspoonful at bed time with a glassful of water.

In my opinion you will certainly derive benefit from prayers and meditation. There is little doubt that today more than ever before, in spite of—or is it because of—widening frontiers of knowledge, deeper understanding of biological and social factors involved in life, increased use of technological achievements, man feels a great void in his life and is ever on the look-out for something which would bring peace and solace to his mind.

NEPHRITIS

K. S. D., Bombay

Your son 7 years old is suffering from kidney disorders, which according to your doctor is Nephritis Type II, for the last six years.

He had an attack of measles in 1959 when he was ten months old and since then he is suffering from this disease. He was in some hospital for two months and was put on Prednisolone tablets for 21 days and many tonics and vitamins have been given, but he has not been cured of the disease.

Your problem is that as long as you keep the boy on Prednisolone he is alright, but no sooner you discontinue the drug than the urine is diminished and the boy passes albumin in the urine. His blood cholesterol is also above normal.

You have tried homoeopathic and Unani medicines, but the boy's health has not improved. He has swelling on the face as well as on the stomach. At present you are giving him Punarnav Kashayam along with Prednisolone and more milk.

Nephritis is the swelling of kidneys and it is a disorder which requires a lot of care and attention. Dietetic control is strictly to be maintained. Salt is to be avoided as far as possible. Sour, acidic and pungent things should also be reduced a lot and avoided in toto if possible.

You are advised to give your son Chandraprabha No. 1, 2 pills morning and evening with water. Give Brihata Vata Chintamani 1/2 ratti morning and evening with honey. Also give Varunadi Kashayam (take 1-1/2 tola with 2 glasses of water, boil properly and reduce to 1/4th of the quantity).

You can continue Punarnava in any form, it can be given even in the form of a vegetable.

If there is any constipation give Arogyavardhani No. 1, 1 pill, and Punarnava Mandur, one pill both mixed together morning and evening. This will reduce the swelling also.

But this is a disease where a long course of treatment is certainly advised. No prompt cure is possible because, according to your own statement, the disease is six years old and in children particularly this disease takes more time to get cured.

A few words about the cortico-steroid therapy. It is a supplement therapy and you have started treating the disease with the

same and once you introduce similar other mild or powerful corticosteroid, then you have to go on continuing the same and you cannot withdraw it all of a sudden. The symptoms of withdrawal are also not good.

So, in the case you have described, I would suggest you to withdraw gradually, reducing to 1/2 and then to 1/4 and then discontinuing altogether. You can carry on the abovementioned ayurvedic treatment along with the same. I hope the above line of treatment will help a lot.

HEADACHE

N K S , Kolhapur

Your wife, having four children, is suffering from headache for the last 25 years and due to this severe pain she cannot do any household work, she has to lie down all the time. You have tried allopathic and other systems of medicine without success and lately your sons have started getting similar headache.

First of all, Ayurveda very clearly specifies that diseases older than 10 years are cured with great difficulty. You give her Pathyadiquath 1/2 oz. boiled in two glasses of water and reduced to 1/4 of the quantity, daily at bed-time with a little gur (jaggery) added to it. Give her Sut Shekhar Rasa 2 grains, Praval Pishti 4 grains. Extract of Gulancha 4 rattis, all mixed together, with honey, morning and evening. Give her Anu Thallam to be used as nasal errhines at bed-time. Constipation must first be got rid off. For this purpose Pathyadiquath may work well, but if there is severe constipation which does not respond to Pathyadiquath then you may give her the powder of Chembulic Hyrobalan or Harad 2 teaspoonfuls at bed-time with a glassful of water.

You have merely mentioned the symptom of headache and all these years you have not obtained a diagnosis because headache is really a symptom of the disease which may be sinusitis, worm infection in the digestive tract, migraine or similar other disorder. I should have been happier to learn the diagnosis of the disease, but for the case you have described the above line of treatment will be effective.

GUINEA WORM

R S P , Marwarpalli

You are staying in a village where due to water infection you get the Guinea worm (Naru) and you have tried several remedies which have been of no avail. In Ayurveda this disease is described as 'Snauvuka' and long ago they gave the diagnosis, symptoms and treatment of the same. Take Nagarmotha, Bharangi, Hingu, Soda Bicarb and purified Borax, Sunthi, Pippli, powder them all very well and take about 1/2 to one teaspoon with water at bed-time. Continue the treatment for a few days. Many applications in the form of

Lepas have been described. You can consult any local physician for the treatment.

M. S., Indore

CHRONIC SCIATICA

You are suffering from chronic sciatica and you are 73. You have tried several purgatives, laxatives, Vitamin B Complex and yet there has been no relief.

Take Simhanad Guggula 2 pills with Triphala Guggula 2 pills morning and evening. Take Maharasnadiquath, Dashmulquath and Punarnavadiquath, mix all three in equal quantity, and from that you may take 1/2 oz. with two glasses of water, boil it very well, reduce it to quarter, divide it into two doses and you may take the abovementioned pills with this decoction.

Avoid in diet chillies, sour things, tamarind, curd, butter-milk and fried things. Take ample rest. This will reduce your pain. You can also apply Maharanarayana Thail mixed with Maha Masha Thail on the painful regions and you should avoid walking long distances or standing for a long time.

P. S. K., Jalgaon

INSOMNIA

Your age is 68. You tend to have low blood pressure. You are not getting sound, healthy and normal sleep. You have come across cases of insomnia, where the persons concerned have become addicts to hypnotics and tranquillizers. You want to avoid such drugs and get cured by simple natural remedies. I am happy to notice this correct attitude of yours.

First of all, one should understand that sleep, hunger, thirst and similar characteristics are described in Ayurveda as natural and the answer to these problems is not to be found in synthetic medicines. In old age one usually gets less sleep and normally the hours of sleep will not be as many as in young or middle age. This point should be very well understood by everyone nearing old age. If there are no specific reasons such as fears, worries and anxieties and yet you do not find yourself happy after getting up in the morning but, on the contrary, feel that you have not had enough sleep, then the following measures will help you a lot.

Take regular bath. Before bath, massage your body with Mahanarayana Tail and Ashwagandhadi Tail mixed together and do Yoga Asanas. In your case Sava Asana will help you a lot. The method of Sava Asana is very simple. You have to lie down on your back, relax your hands, legs and fingers and keep your eyes closed. Remove all ideas from your mind and relax completely. You will find this Asana described in detail in any good book on Yoga.

The practice of Sava Asana in the morning and evening will help you to get normal sleep. Avoidance of gas producing diet such as leafy

vegetables, guwar and beans, green peas, potatoes, too much of rice, heavy meals is also necessary.

You can take Maha Draksharishta 1/2 oz. with an equal quantity of water after principal meals. Your bowels will then move freely. If, however, you still have any constipation, take powder of Triphala 2-3 teaspoonfuls at bed-time.

Massaging of the sole with either castor oil or cow's ghee at bed-time with the help of a copper vessel is really good for the eyes. You can, in addition, take any tonic for old age. Pure Shilajit 6 rattis in the morning and evening will be ideal. If you want to take it in the form of any medicine you may take Chandraprabha No. 1, 2 pills in the morning and evening. You can, of course, take cow's milk which is a boon for old age. You have sought my advice regarding use of hypnotic. In this connection please refer to the reply given elsewhere in this book on Insomnia.

CARBUNCLES

J. N. A. Mazagon

You are suffering from diabetes mellitus and as a result there are carbuncles. You may apply Jatyadi oil on the carbuncles regularly and avoid chillies, sour, pungent and acidic things in diet as far as possible. You may continue the other treatment for diabetes which you are regularly taking. It takes lot of time to get rid of these carbuncles and as your disease is rather chronic, no immediate cure or even relief can be assured by any line of Ayurvedic treatment and I regret I do not have any remedy to suggest as you desire.

SCHIZOPHRENIA

A. Sufferer

You are suffering from a mental disorder which has been diagnosed as Schizophrenia. Heredity plays a very important part in this case. Environmental and social relationships are also to be considered along with the constitution of a particular person. Even modern psychiatry is not completely aware of all the facts of this disease. In the beginning the behaviour of the person is erratic, whimsical and cannot be explained. He is not successful in his undertakings; he nurses groundless suspicion. In such cases any depressive state of mind or obsession should be carefully scrutinised. A disturbance in the thinking process may also be present.

Your case is still at the beginning stage and I would advise you to take Brahmi Ghrita ½ teaspoonful in the morning. Dashmularishta (with musk) 1/2 oz. with equal quantity of water after principal meals. Social adjustment by good advice and psychotherapy will also be certainly beneficial. You had nothing of this and so I would advise you to consult a good psychiatrist in addition to the above line of treatment. Treatment by hormone extracts or tranquilizers has been advised to you by some experts; but with due respect and regard I differ and I do not consider it as the real solution to the problem. Avoid stress and strain.

ALLERGY*Mrs K. H. S. Kurla*

For the last one year you have been experiencing an itching sensation on the forehead where you apply Kumkum. Modern medical treatment has given you no relief and the skin is peeling off from that part. Now there is swelling around that part and sometimes pus also comes out. You want an ayurvedic line of treatment for the same.

From the symptoms you have described it seems that this is an allergic reaction to Kumkum that you have been applying on the forehead. Such results have not been uncommon. Sometimes people having headache apply various sorts of pain balms containing menthol and other irritants which cause melanoderma, where melanin is deposited in the skin. The symptoms are itching, dermatitis, pus and change of the colour of the skin.

Stop applying soap on that region and do not apply Kumkum unless and until you get total cure. Kumkum does not suit every woman; there are a few whose skins are sensitive and they cannot tolerate it.

Apply *Neemabeeja Tail* prepared from the seeds of *Neem*, otherwise, take neem leaves, wash them and make a paste of the same. Fry it in til oil and apply that oil.

For the time being avoid in toto red chillies pungent, sour acid and alkaline items, pickles, curd and butter-milk from your diet. Do not apply irritants over this portion of the skin.

There are several ayurvedic remedies for external application as well as internal intake, but the abovementioned remedies will help you and internally you can take *Maha Manjishtadi* quath half an ounce with equal quantity of water after principal meals and *Gandhak Rasayana* powder 4 to 8 rattis with honey morning and evening. The lesser the quantity of salt you take the sooner will be the cure of your skin ailment.

The above mentioned remedies and measures will help in the improvement of your eyes.

BED-WETTING—2

N. R. R., Kolaba

Your daughter aged 9 years daily urinates in bed while she is asleep and you say this goes on "without fail". You have tried so many remedies; yet there is no cure.

Give her Agni Tundi Vati (Visha Tinduka Vati) described in Sharangadhara Samhita. Start with one pill after principal meals. Then after a few days you may increase to 2 pills after principal meals.

If there is the slightest tendency to worms or history of worms passed in stools in the past or the stool examination reveals any worm infection, then without fail give her Krimikuthara one pill morning and evening. She must avoid eating late in the night. She should have her evening meal by 7 P.M. and then she should not drink any water as far as possible.

In this case the psychological aspect also needs consideration. If the child is nagging or jealous, stubborn and irritable, find out the reasons for the same and create an atmosphere where she becomes fond of mixing, is jolly and not unduly attached to the parents or guardians.

Sweetmeats, chocolates, peppermints, cool drinks, puddings, curd and such other items should be avoided.

With this line of treatment so many children have benefited. There are various reasons why a child passes urine in sleep. Regular habits help a lot. Medicines alone won't relieve the trouble. As I have often described, many factors contribute to this condition. It must be ascertained whether the child has got psychological fears and phobias.

Many a mother instils fear into the mind of the child in early childhood by telling fictions and ultimately it results in this symptom. The company of certain boys and girls in the school may also create such phobias. Thus, the symptom of passing urine in bed while in sleep may be entirely physical or it may be psychological or it may be psychosomatic.

The author has come across cases where this symptom persisted up to even 15 or 17 years of age and it becomes very embarrassing for such a child to leave his house and stay in anybody else's house. Parents also feel a sense of annoyance and sometimes they scold the child which only worsens matters.

Atreya, the great exponent of Ayurveda has said "Na Hi Asya Vitrasana Sadhu", which means the scolding of the child is not a good thing for the parents to do for the health of the child. We read many books on child psychology today and in the curricula of the Universities, study of psychology has been specially included and from

the ancient times a lot has been written about a child's growth and the factors affecting it

If bed-wetting is due to constipation or indigestion and lack of appetite or irritability, then the Agni Tundi Vati suggested above, which contains *Nux Vomica* will help a lot

J P, Poona

USE OF GEMS

Your son ten months old does not recognise anything or anybody. He is unable to do anything of his own accord. You have shown him to many doctors and they are of the opinion that his brain is not developing and according to them no treatment is possible. You have been advised by one Ayurvedic *Valdya* to give *Navaratna* preparation and you seek my advice as to whether it will help or not

Ruby or *Manikya* for *Surya*, *Moti* or Pearl for Moon, *Praval* or Red Coral for *Mangala*, *Panna* or Emerald for *Budha*, *Pushparaga* or *Topaz* for *Jupiter*, *Heeraka* or Diamond for *Venus*, *Neelam* or *Sapphire* for *Saturn*, *Gomeda Mani* for *Rahu* and *Valdooriya* (cat's eye) for *Kethu*—these are the nine gems described in *Ayurvedic Rasa Shastra* for the treatment of nine *Grahas* and a lot has been written on the same

It is a subject of research as yet but the author has definitely seen that where the cause is not understandable or detectable and easily traceable, in such complicated diseases the *Pishti* or powders prepared from these gems in very minute doses of 1/4 to 1/2 grain help a lot. It should be given with honey. All these nine gems combined together and reduced to *pishti* or fine powder by rubbing them, after purification, with various herbal juice produce what is known as *Navaratna Yoga*. Though each of the above has a different virtue, *Heeraka* or Diamond is extremely costly and its dosage, you will be surprised, is 1/32 to 1/16 grain. There are some claims being made that it works wonders even in cases of cancer but it is yet in a stage of research and no final or ultimate opinion can be given at this juncture.

If one can get the genuine *pishti* prepared from these nine gems and give in minute doses, it may be of certain help in the ailment referred to by you and even it may help in the development of the brain. The author has noted it in similar cases.

Along with the specific measures which you have mentioned, if application of a mixture of *Maha Narayana Tail* *Ashwagandhadi Tail* and *Maha Masha Tail* on the body by way of massage is carried out and *Brihata Vata Chintamani* 1/2 ratti (one grain) is given morning and evening with honey development of the brain will certainly result.

You have not given any history of the child. If some severe toxic jaundice or similar other disease took place in the early days after birth and its effect has remained then there is little hope of

cure, otherwise, there will be a definite improvement, slow but sure, with the abovementioned line of treatment which this writer has found to be effective and successful in many similar cases

ABOUT TONSILS-3

S S Junnordeo

Your daughter aged 18 is suffering from tonsils and it has been observed that the trouble is aggravated only at the time of the monthly period. She then has severe pain in the throat with slight cough and fever. There is difficulty in gulping and swallowing.

Give her regularly Sitopaladi Churna 12 rattis Abhrak Bhasma 2 rattis and Sābarshringa Bhasma 2 rattis. All these should be powdered together and one such powder given in the morning and evening with honey. She should gargle with a decoction of Triphala to which has been added a pinch of purified alum. She should avoid pungent, sour acid tastes and chillies, and especially curd butter-milk and cold things in toto. Give her Chandraprabha No 1 two pills twice a day with water eight days before the onset of menstrual period, with Arogyavardhani No 1 two pills twice a day.

This combination will gradually put your daughter all right and the tonsils trouble will disappear. I would suggest to you to avoid antibiotics for this trouble because they just give temporary relief and ultimately the bacteria become resistant. I have found in the cases of tonsils that removal of constipation and keeping the bowels normal and regular eases the problem. I presume that the symptoms you have described are suggestive, as you say of tonsillitis only. The treatment suggested above will suffice.

UNWANTED HAIR

G G C Pimpalner

Your daughter aged 23 has moustache-like hair. You have asked me for an ayurvedic cure. You have tried some home remedies without any effect. In such cases if the growth is slight and mild it can be remedied but if it increases it will be suggestive of a masculine tendency—in other words a hormonal disturbance for which you should consult an expert.

If the secondary sex characteristics are developing in a way to suggest masculine tendencies more, then give her Chandraprabha No 1 two pills twice a day and Ashokarishta 1/2 oz after principal meals with equal quantity of water added and liquid Extract Abroma Augusta (arka of Ullatkambal) one to two drams with equal quantity of water twice a day which can be mixed with Ashokarishta.

If the appearance of moustache-like hair is due to hormonal disturbance the correct thing would be to investigate the underlying reason.

COLD

T. M., Mazagon

For the last two years you are having constant attack of cold, there is heavy sneezing in the morning and your head becomes heavy. This has developed after an attack of jaundice. Billiousness is always prominent and you find relief after vomiting. You have undergone a test and your eyes etc have all been found normal. I fear you are heading towards neurasthenia or psycho-neurosis. At present your difficulty is only physiological, but ultimately it will turn into psychological disorder and psychiatry may be called for.

Take Mahalaxmi Vilas 2 grains, Sutsekhar 2 grains, Pravala 2 grains and Chandramit Rasa 2 grains. Mix them all very well and such powder one in the morning and one in the evening would be necessary. Take powder of Triphala 1-2 teaspoons at bed-time with a glassful of water. As there is lot of billiousness, you should not take red chillies, curd and hot and pungent things in excess. I hope there is no addiction at all. Liquor is totally contra-indicated and you should not take tobacco also in any form.

CONSTIPATION.

A Sufferer

You are keeping good and sound health and your only complaint is that on and off, you become constipated.

You have tried various laxatives and purgatives, of which there are many available in the market each of which had an initial advantage but as you became habituated to any drug, it ceased to have any effect and you had to switch over to another.

By constipation people generally mean a condition where there has been no passing of stools. In the rural areas there is a saying that a Yogi has usually one clear motion a day, a Bhogi has two and a Rogi (sick person) has three.

Now let us see the Ayurvedic point of view held by the ancient Acharyas in this connection.

According to them, after proper digestion, there is division of the food juice into Sarabhaga or the nutritious part (which is assimilated and goes to the nourishment of the body) and Kittabhaga or waste matter (which is excreted by the body). The stomach, duodenum, small intestines, large intestines, gall bladder, pancreas are all involved in this process of digestion, assimilation and excretion and the collection of all these is known as Koshtha.

Koshtha is divided into four types—Krura (hard) Koshtha, due to Vayu; Mridu (mild) Koshtha, due to pitta; Manda (slow) Koshtha, due to Kapha, and Madhya (neutral) Koshtha, due to equilibrium of all the Tridoshas in normal proportion.

The fundamental factor necessary for digestion is Agni (appetite, gastric fire). Agni, again, is of four kinds, Vishama (irregular), due to Vayu, Tikshana (voracious), due to Pitta; Manda (slow),

due to Kapha and Sama (natural), due to equilibrium of all the Tridoshas

Now, a person with Vishama Agni has excellent appetite sometimes, at other times he has no appetite but on and off he has a desire to eat and he goes on eating every time. A person with Tikshana Agni eats voraciously he wants diet in bulk and cannot resist his appetite. A person with Manda Agni does not eat much, he can resist appetite. We have already seen that Koshtha is hard mild slow or neutral.

Quoting as an example, the ancient authorities said that a person of the mild Koshtha category would get loose motion even with a glassful of milk whereas the milk would have no effect on a person of the hard Koshtha type. Again there are different temperaments or physical constitutions.

At the time of conception there is a meeting of the ovum and the sperm and at that juncture the predominance of Vayu Pitta or Kapha determines the body constitution of the individual to be born and that characteristic lasts for the whole of his life. Thus a person will be of Vatik, Paitika or Kaphaja temperament.

This physical constitution has a bearing on general health and that is why when we give a particular purgative or laxative to a group of persons, we notice one person getting four to five loose motions all of a sudden, while another may not have any at all and yet another may get one or two normal motions.

VATIKA TYPE

Now, in a vata type constitution body nutrient fluid (Rasa) seminal secretion, vitality (Oja), sex libido and progeny are meagre, gastric fire is irregular, body heat is low, hunger is irregular, thirst is little, movements are light and vivacious as is also the gait, speech is much, sleep is less, initiative excitability, perturbability, fear, attachment, detachment, receptive power are all quick, memory is short.

There is intolerance to cold, tastes liked are sweet, acid and salt, there is a craving for unctuous and warm food and drink, liking for music, laughter, chase, quarrel, sudation, hot things, massage and heat. They dream of trees, skies and mountains. Their character resembles that of the goat, the jackal, the hare, the rat, the camel, the dog, the vulture, the crow and the ass.

In natural tendencies and traits, they are ungentlemanly, blameworthy, athletically unfortunate, ill-favoured, ungrateful, envious, peevish, unable to control passions, given to exertion, hostile, inconstant in friendship, having few friends, fond of company of males, not liked by females, unstable of mind, intellect self movement, gait and sight, wakeful, given to chattering of teeth, poor in vitality, wealth, children, length of life and means, face ugly, body lean, spare, long, emaciated, dry, rough, weak and stump like, teeth very

small and rough, abdomen thin, feet rough and cracked; tendons many, veins prominent and much reticulated, eyes protuberant and rough, the appearance of the eyes being uncomely and corpse-like, colour dusk size small, eye-lashes thin and scanty, pupils dilated, palpebration excessive and rapid, sight unsteady, colour black and swarthy, the special ophthalmic characteristic being that the eyes are open during sleep

The skin is dry, rough, tough, anhydrous and cold Hairs are scanty, rough, dry, dusky and split Nails are short, rough, dry, tough, dusky and of meagre growth Sinews, tendons and joints are loose unsteady, tremulous, rigid and creaking Movement of eye-brows is quick, jaws light and lips fickle Footprint is ill-defined, body-weight light, hands, feet and other limbs rough, respiration shallow, body heat low, speech diffused, dry, feeble, broken, sticky, infirm, depressed and unsteady

PAITTIKA TYPE

In a Pitta type constitution, seminal secretion, sex libido and progeny are meagre, gastric fire is acute, body heat hunger, thirst, eating, drinking, faeces, urine perspiration and enterprises are abundant, strength is moderate body odour abundant and sticky, there is intolerance to heat, tastes liked are sweet, astringent and bitter, there is a craving for cold things, liking for garlands unguents and adorning

They dream of gold Palasa trees the sun, Oleander plant, the blazing fire, lightning, fiery glow in the skies, falling meteors Their character resembles that of serpent, the tiger, the cat, the monkey, the owl, the bear, the Gandharvas, the Yakshas and the mongoose

In natural tendencies and traits, they are disinclined to strain, unattractive to women, clean, intolerant, ostentatious, radiant, valorous, proud, irritable, irascible, venturesome, fond of disputation in assemblies, difficult to subjugate, hard towards the unbending, affectionate towards dependents moderate in wealth means length of life, knowledge and understanding

Their face is delicate and white body soft loosely knit and disproportionate, teeth clear, feet copper-coloured, eyes small tawny in colour, with a special ophthalmic characteristic tendency to go red quickly from anger, intoxication and exposure to sun, colour of nails palate, tongue lips and hands is of copper

The skin is marked with an abundance of freckles, moles, black-heads and is hot and hyper-hydrous hairs are scanty, soft, yellowish tawny, inclined to fall off, go grey prematurely or bald, sparse and curly Sinews, tendons and joints are flabby, respiration is warm and heightened

KAPHA TYPE

In Kapha type constitution body nutrient fluid seminal secretion, vitality, sex libido and progeny are abundant, gastric fire dull

body heat, hunger and thirst meagre, strength abundant; sleep abundant; initiative, excitability, perturbability, fear, attachment, detachment, receptive power, all these are slow, memory long Tastes liked are pungent, bitter and astringent

There is a craving for dry things, liking for sciences scriptures heat, sleep, music and indolence They dream of birds, garlands, lotuses, Cakravaka, reservoirs and clouds In childhood they are not marked by excessive crying or waywardness There is an abundant growth of nails and hair In character they resemble the lion, the bull, the elephant, the horse, the swan, the Garuda, Brahma, Rudra, Varuna and Indra

In natural tendencies and traits they are gentlemanly, righteous, god-fearing, prosperous well-favoured, grateful, self-controlled lustrous, merciful, steadfast in friendship, having many friends, endearing to women stable of mind, given to exercise clean, straightforward, modest, fair-spoken, given to measured and deliberate speech forbearing dignified, generous, endowed with keen mental acumen intelligent, possessed of great enthusiasm, endowed with understanding, implacable in enmity slow of grasp, far-sighted procrastinating, wealthy, learned awe-inspiring, tranquil and long-lived

They have a delicate, goodlooking, white, glossy, clear face, their body is plump, glossy, soft and fleshy, fully developed, well-proportioned, solid, compact and firm with large and fleshy fore-head, wide and plump chest, thick abdomen, long arms, well-knit and strong joints well padded bones, well-knit flesh, glossy, comely, red-cornered eyes, white in colour and large in size, long and thick eye-lashes, dark and blue pupils copious secretion, scanty and slow palpebration steady sight, the special ophthalmic characteristic being that the eyes are *highly glossy, well displaying the whites and blacks and furnished richly with eyelashes*

The skin is unctuous, soft, smooth and cold, hair plentiful, soft, glossy, smooth, dark blue, firm, well-rooted and thick. Sinews, tendons and joints are firm, well-knit and compact Movements of the eyebrows are slow, jaws heavy and lips steady Their gait is proud, resembling that of a stately elephant, footprints well defined hands, feet and other limbs smooth and glossy Speech is clear, deep, resembling the sound of the clouds the drum and the lion

Coming back to the subject under discussion, the modern dictionary gives the meaning of 'drug' as any substance which is a medicine or is an ingredient in a medicine

Formerly any substance used in chemistry, dyeing etc was called a drug Further a drug is called narcotic if it is habit forming

'Laxative' means that which tends to make the bowels loose, relieving constipation Here the word 'relieving' is very important 'Purgative' means that which causes purging by bowel movement

Purging also means cleansing or ridding of impurities, foreign matter or undesirable elements. So, the action of a laxative is milder than that of a purgative, the latter having a drastic effect.

For example, Isabgul or Senna leaves may be classified as laxatives while phenolphthalein, which is the main ingredient of modern-day purgatives has a stronger action which causes loose watery motions.

Now the question arises whether the use of these laxatives and purgatives is welcome because, as far as the Ayurvedic point of view is concerned, Virechana or purging forms part of the treatment only for Pitta dosha. An ideal Ayurvedic physician will not prescribe the same laxative or purgative to each and everyone and that is why Ayurveda does not lay importance on drugging with laxatives and purgatives.

USHAPANA

There are various methods explained in Swastha Vritta whereby a healthy person can follow those methods and continue to keep himself healthy. One method known as Ushapana is to keep drinking water in a copper vessel at night, get up at 4 a.m., drink the water and again go to bed for a while or not. Even in busy city life this procedure can be followed. If this habit is regularly formed, it will cleanse the bowels and without the aid of any laxative or purgative a person may get clear motion.

Another method is that a person should make it a habit to go to the latrine and sit there for some time every day and he will eventually have motions as a matter of routine.

Ayurveda has listed thirteen calls of nature of which passing of faeces and urine are also important. When these calls of nature are suppressed due to business exigencies or other reasons as happens nowadays, it results in an upward motion of Apana Vayu.

The word 'carminative' is used in modern medical treatment for a drug which has an action in the Kośtha whereby Apana Vayu gets a lower direct motion and gas is relieved. This in Ayurveda is called Vata Anuloman.

By suppressing the calls of nature Apana Vayu, which regulates the movement of faeces, urine, menses and fetus in women, and sukra in men, becomes deranged and when once Apana Vayu is deranged the movement of intestines becomes disturbed as also the factors controlling the passing of faeces, urine etc. and, in fact, instead of giving purgatives and laxatives, it should be the first and foremost duty of a physician to regulate Apana Vayu.

NORMAL RULES

According to normal rules and regulations of hygiene, in Ayurveda, a person is asked to perform very simple things which in modern

routine of living may appear difficult. There is a Hindi proverb in the shape of an advice 'Keep your feet warm your stomach loose and your head very cool and you can keep the doctor away

This means that one has to walk enough to keep one's feet warm. Now walking has disappeared from the city life of today. The second advice to keep the stomach loose is also not observed. The third device to keep the head cool and calm i.e. to maintain tranquillity of mind again seems difficult in these days of mental strain and stress. But if all these three pieces of advice could be faithfully carried out then the physician could be kept away otherwise physicians laxatives and purgatives would be needed.

There are some people who complain that they do not get any motion for two to three or four days and then there are some who pass motions twice or thrice daily. Sometimes people do not take proper and sufficient food in the evening and they complain of constipation.

According to one authority Savill if you do not eat properly and sufficiently in the evening there will be no proper evacuation of the bowels next morning. There are some disorders like anaemia where there is no proper nutrition and no normal or natural supply of blood to the intestines and other organs and hence there is constipation.

Further excessive addiction to tobacco tea and coffee also causes the intestines to become constipated due to excessive tannic acid caffeine and other toxins. Many people feel that if they either smoke or have recourse to a cup of tea or coffee their bowels get moved and they think this is a sort of treatment for constipation. What really happens is a nervous reflex action. Due to various addictions the natural movement of the bowels is hindered.

At certain places the water is hard and contains certain salts. This water also causes constipation.

Constipation falls under two groups. One is natural constipation attached to a particular constitution which does not give any trouble headache or ill health but usually the person who goes to a physician or starts self medication for constipation has a particular type of indigestion associated with constipation.

He complains of fatigue coated tongue lack of sleep he gets dreams there is gurgling movement of Vayu in the intestines headache improper appetite piles and intermittent attacks of diarrhoea.

Such people many a time take strong laxatives and purgatives which create swelling in the intestines—a condition known as colitis in which the patient gets constipated and if he takes laxatives and purgatives, he will pass stools with plenty of mucus.

A simple line of treatment for constipation consists of regulating our meals avoiding nastas and various types of sandwiches and other things in between meals as also cold drinks. Meals should be

timely and of a nature suitable to the body. Overeating must be avoided.

In fact, the dictum is that one half of the stomach should be full of meals, quarter kept for water and the other quarter for Vayu, and a person should eat only when the previous food has been digested well and when normal appetite is present. A person who is fond of tasty foods and who likes fried, pungent, sour, acidic tastes and delicious dishes may have a desire to eat, but that in itself does not constitute normal appetite.

The test of Agni in Ayurveda is by Jarana Shakti i.e. there is normal and natural movement of the bowels and whatever is eaten is digested, assimilated and excreted. This is called normal appetite.

AROGYAVARDHINI

There are plenty of simple drugs in Ayurveda which have an effect on the bowels e.g. Arogyavardhini. The constituents of this medicine are Purified Mercury, Purified Sulphur, Abhraka Bhasma, Loha Bhasma and Tamra Bhasma each one part, Harad (chebulic myroblan), Baheda and Amla each 2 parts, purified Shilajit 3 parts, the bark of Chitrakamula and Guggula each 4 parts and Kadu 18 parts—all combined are rubbed into the juice of the leaves of the neem plant and then either pills or tablets are prepared of 2-4 grains each. This is known as Arogyavardhini No. 1.

By its action, secretion of digestive juices takes place, digestion improves, obesity is reduced and the accumulation of faeces in the intestines is removed. In fact, it is a boon and a highly efficacious remedy for liver complaints.

We also have Arogyavardhini No. 2, with a slight variation in the above formula: Mercury and all the Bhasmas combined 5 parts, Triphala 10 parts, purified Shilajit 15 parts, Chitraka and Guggula each 20 parts and Kadu 70 parts — all combined 140 tolas. All these are rubbed in the juice of neem leaves and pills are prepared of about 4 to 6 grains each.

Arogyavardhini No. 1 or 2 is given to patients according to their constitution, the latter being more suitable to persons of a tough and atonic constipation and especially to those who are obese.

APPETISER

Arogyavardhini is neither a laxative nor a purgative. It is an appetiser, digestive and cleansing agent. It eminently suits persons having hypertension as it contains pure Shilajit and due to the presence of Guggula in it (please see our separate article on Guggula, where we have dealt in detail with the action of Guggula on the body), it is also suitable to persons suffering from arthritis and rheumatic pains.

Arogyavardhini has been described by many expert clinicians as a specific remedy for inflammation. Particularly it has been used in the treatment of Shora (nephritis) or swelling. The swelling may be anywhere on the face, arms or legs. Usually swelling on the face is attributed to the kidney, swelling on the abdomen to the liver and swelling on the legs to the heart. You can give Arogyavardhini for any type of swelling and results will be forthcoming.

We shall now go into a little more detail about the use of Arogyavardhini.

It has been found that in the case of patients suffering from Jalodara (ascites) or nephritis where there is a swelling on the leg there is accumulation of Rasa in the body. Arogyavardhini digests this unripe juice and excretes it from the body through urine and faeces.

Arogyavardhini opens up the pores of the sweat glands and due to the opening of these ducts accumulated sweat is also removed and with it the foul smell which usually emanates from the body of an obese person.

Patients suffering from jaundice have been benefited to a great extent by the use of Arogyavardhini. In the case of obstructive jaundice where there is obstruction in the bile duct and the bile does not come in proper quantity in the intestines Arogyavardhini works wonders. It relieves the swelling of the bile duct and maintains the flow of bile to the digestive tract thereby increasing appetite and slowly and gradually changing the colour of the stool, urine, skin, eyes etc.

DOSAGE

Thus Arogyavardhini not only helps solve the problem of constipation but cures various ailments and as the name implies it increases Arogya (health) by improving the appetite and digestion and making the bowels move properly. Its use keeps a person fine and fit and the name Arogyavardhini has indeed been aptly chosen by the expert Vaidyas.

Arogyavardhini can be mixed with other drugs. Two to three tablets of Arogyavardhini may be mixed with the powder of Triphala about 2-3 grams or in cases of hyperacidity and constipation it can be given mixed with the powder of Avipathikar.

Similarly with various vehicles it can be given in various disorders. In Ascites it can be given with Punarnavadi Mandur. Four rattis of Arogyavardhini No. 1 or 2 and 4 rattis of Punarnavadi Mandur are mixed and such a powder given morning and evening for the movement of the bowels.

Thus the use of Arogyavardhini is two fold as a remedial measure in various disorders and as a health giving factor. One can take it regularly also without forming a habit.

One thing ought to be borne in mind regarding the action of Arogyavardhini. Due to the presence of Kadu in it, some people may experience a little griping when it is being used. But this does not apply to all, and there is no need to worry much about it.

There are various other preparations and recipes for getting rid of constipation, e.g., Castor oil has been found very effective for growing children and can be given to adults even, especially, when there is griping pain with intermittent attacks of diarrhoea and the presence of dysentery. When cleansing of the bowels is sought for before giving any anti-diuretic agent, it is advisable to give castor oil and then start the treatment.

OTHER REMEDIES

For patients suffering from rheumatism griping and pain in the joints, the use of castor oil in the dose of 1-2 teaspoons according to the health and strength of the patient with the decoction of Suntha (dry ginger) helps a lot to remove the pain improve the condition of rheumatic disorder and relieve constipation.

In another place we have exhaustively dealt with the action of Triphala and readers are requested to study the same.

There are certain rules and regulations that a man should keep in mind for the correction of constipation. One concerns the drinking of water. Many people have a habit of drinking water during meals. This is quite a healthy habit. A little water should be taken in between meals, not immediately afterwards. Heavy intake of water along with food increases obesity and indigestion.

It would be preferable for a person to take plenty of water during the course of the day and it will make the bowels move. We are, of course referring to plain water, and not cold drinks. It has been rightly pointed out by the Naturopaths that the use of leafy vegetables, boiled or otherwise helps a lot in correcting the condition.

The use of butter milk after lunch and dinner is also helpful to correct the condition but the butter milk should not be sour or saltish, it should be plain and should not be thick like curd. It has been observed by ancient sages that the use of butter-milk after meals, the use of milk at the end of the day and the use of plain water in the form of Ushapana referred to earlier—these three are the golden rules for maintenance of health.

CHURNAS

Constipation is a particularly distressing factor to persons afflicted with piles. The use of Senna leaves in the form of Senna pods or the alkaloids derived from Senna leaves available in the form of patent medicines has proved beneficial to those sufferers. A combination of four to five herbs available in the market by the name Swad-

ishta Virechana, Madhura Virechana or Sukha Virechana Churna 3-6 grams, as the case may be, will give a very clear motion in the morning, the medicine being taken at bed-time with water. These mixtures also contain Senna leaves (We have given detailed information on Senna leaves in the Section of 'Home Remedies')

There are some other medicines advocated like Panchasakara Churna, which is a laxative as well as a purgative. The author has found that if an equal quantity of Bhaskar Lavana Churna and Panchasakara are mixed together and kept and a dose of 3-4 grams with water is taken at bed-time even obstinate constipation will be relieved.

PURGATIVES

Again there are drastic purgatives like Icchabhedi or Naracha Rasa, which contain Jayapala (croton seed). They are indeed very strong in action and produce very loose watery motions. Drugs of this type are used in the treatment of Jalodara (ascites) or similar conditions only under the guidance of an expert physician. Readers are requested not to attempt self-medication with such drugs. They should keep Triphala, Arogyavardhini, Castor oil and other simple remedies in mind and follow the simple rules and regulations referred to in this article. There is no need to take any laxative or purgative.

Mother nature is very kind and if we follow the rules and regulations mentioned in Swastha Vritta of Ayurveda if our dietetic habits are regular, if we make it a practice to answer the calls of nature promptly and if we perform simple exercise like walking etc. there is no reason why we should at all suffer from constipation.

As we have emphasized, there are different types of temperaments and physical constitution and we cannot hope for a similarity of conditions to exist as far as passing of stools is concerned.

MENOPAUSE

Smt N N S, Poona

Your age is 46 and you are passing through the stage of Menopause. You are also suffering from nervous troubles.

Between the age of 45 and 50 is the period when the cessation of menses takes place and at that time troubles of various types arise in the normal life of a woman such as uneasiness, change in nature, fears, hot flushes, worries, anxieties, vague physical pain.

In all these cases the best medicine is a simple explanation that this is quite natural and temporary and one should not get too much scared or worried about this. It has been found that many women get profuse bleeding also and that too so irregularly that they fear cancer of the cervix or the uterus or some other uterine malignancy. All these fears are baseless.

Actually there is cessation of the menses the secretion of ovarian hormone is decreased and normal womanhood is disturbed. Nowadays there are hormone preparations available which do help in changing the mood and nature of the woman, but these must be introduced strictly under the supervision of your family physician or an expert gynaecologist.

I would prescribe the following treatment which will certainly help you as far as pain in legs and fingers and menstrual irregularity are concerned. Take 2 pills of Simhanada Gugul with Chandraprabha No 1 2 pills morning and evening. Take Dashmularishta (with musk) and Punarnavarishta 1/2 oz with an equal quantity of time increase your weight.

WEIGHT

Kumari R F Mahim

You are 23 Your height is 5 2 but your weight is only 84 lbs and you are much concerned about increasing the weight. You yourself say that your eating habits are very poor. You have tried innumerable bottles of tonics to increase appetite but without any effect. I prescribe the following line of treatment which will help you to have increased appetite improved digestion and at the same time increase your weight.

Take Makaradhwaja Pills 2 in the morning and 2 in the evening with a cupful of milk or coffee. Take Agni Tundi Vati 2 pills after principal meals along with Ashwagandharishta 1/2 oz with equal quantity of water added to it. Also massage your body with Mahanarayana Tail, Ashwagandhad Tail and Maha Masha Tail all three mixed together and have a bath with lukewarm water. You can take Brihata Suvarna Vasanta Malt 1 one pill morning and evening along with Makaradhwaja Pills followed by a teaspoon of Amritprash Ghrita.

You should also try some Yoga Asanas or yogic exercises under an expert. You can learn even from books also. Yoga Asanas indeed will be most necessary in cases like yours and certainly I see no reason why you should not gain normal health with the abovementioned treatment.

Sometimes it happens that due to hereditary factors where parents are weak and debilitated children also are weak in health due to inherited tendencies. If that be the case treatment would not help much. Rarely psychological factors also play a part but in your case as you have not mentioned anything of the sort and merely stated that innumerable tonics have not helped you I am advising the above line of treatment.

RUNNING NOSE

P V P Bombay

You cannot take hot things or chillies because as you take them your nose starts running. You want some medicines which will enable

you to take hot things without any trouble. Take pepper, black pepper and ginger—all three mixed together with powder of Aamla 3 to 6 rattis with honey, early morning on empty stomach. Slowly and slowly increase the dose to 12 rattis and a stage will come when you will be able to stand the pungent bitter and astringent tastes and hot items without any difficulty.

LEUCORRHOEA

Mrs M D J Ujjain

You are suffering from leucorrhoea. Your age is 28. You have had some bad practice in the early age. You can still improve your health. There is no reason why you should worry. Take Chandra Prabha No 1 2 pills morning and evening. Ashokarishta half oz with equal quantity of water after principal meals and Triphala Churna 1/4 tola at bed-time.

Mix the barks and roots of Triphala Ashok Lodhra Babul Vada-jata Pipaljata. Take 2 tolas of the powder boil it with 2 glasses of water till one glass remains as residue. Apply this as a douche to the private parts. Continue this treatment for two months and your ailment will disappear.

HEADACHE

A S K, Bombay

You are suffering from headache for the last two years and whenever you go out for a walk in the open and come back you get more trouble. It has been diagnosed as Naza. Take Chitrakaharitali Awaleh one spoon morning and evening with a glass of lukewarm water and Mahalaxmi Vilas Rasa 2 rattis with honey twice a day. Also take Chandramrita Rasa 2 pills morning and evening and keep your bowels clear. Inhale 2 to 3 drops of Anu Tail. This treatment should give you relief.

HOARSE VOICE

U K B Bombay

You have a bad throat and you are suffering from hoarse voice. You have been advised by ENT specialist to wait for 3 or 4 years so that your voice may improve gradually. At present your age is 17.

Chew Khadiradi Vati 8-10 pills per day keeping one pill in mouth for an hour and start gargling with lukewarm salt water early in the morning. Drive away all inferiority complex from your mind and don't be disappointed by this disorder. Practice with patience will lead you to success. You can also keep a piece of liquorice in the mouth by the side of the gums at bed time and allow the juice to be collected in the throat.

As far as your uncle is concerned who is 52 and suffering from pain in knee joint he can take Maha Yogaraj Gugul 2 pills morning and evening and Maharasnadiquath 1/2 oz with equal quantity of water after principal meals. He should apply Maha Narayana Thail

on the affected joint He must avoid sour taste and wind-producing items from the diet.

You should also avoid from the diet fried pungent acid and sour items

PECULIAR SENSATION

G H V New Delhi

I have gone through your letter You are getting a peculiar sensation while practising meditation and your history is 3 to 4 years old You have tried analgesics tranquillisers hypnotics vitamins mineral tonics etc and you have not got relief

Take a compound of Brahmi Jatamansi and Shankhapushpi each 4 grains powdered along with Brihat Vata Chintamani 2 grains mixed together with honey

You are worrying unduly about your ailment which will only increase the trouble Ayurveda describes 3 types of temperament as far as tolerance of pain is concerned—Alpa (low) Madhya (medium) and Pravara (high) Sattwa To a person of Alpa Sattwa even the slightest pain will appear too big and to the patient of Pravara Sattwa even pain of high intensity will appear slight In your case all the reports are quite normal You have given too big a shape to your trouble and unnecessarily you have introduced tranquillisers mood elevators and hypnotics in your body

You started the meditations and prayers a path leading to happiness You should have taken the advice of an expert or Guru without which success in such undertakings is never possible However now that you are getting peculiar sensations in the forehead you should try the medicines mentioned above and discontinue all the hypnotics or tranquillisers you have been taking Keep your bowels clean and for this purpose you can take Triphala 3-6 grams at bed time with water

ALOPECIA AREATA

Smt S R Jabalpur

I have gone through your letter You are suffering from bald patches on your head Take genuine ivory powder and burn it the ash is known as Hasti Danta Masi You can secure this from any experienced Valdyia or any pharmaceutical concern Take this Bhasma of elephant teeth mix it with pure ghee and apply on the round patches. Rub it for a few minutes Wash your head once a week with Shikakai and remove the dandruff if any Continue this treatment for a couple of months As your ailment is of a recent origin there is hope of cure particularly as there is no other psychological problem or physical disorder in your case All that is needed is patience and you will soon be cured.

LIVER TROUBLE*A P., Pimpri*

Your son 1-1/2 years old, is suffering from liver trouble and you want an ayurvedic remedy. The following prescription will help a lot in the improvement of the deranged condition of the liver. Give your son Arogyavardhani No 1-1/2 ratti (1 grain), Gaudanti Bhasma one ratti Gilosatwa one ratti Abhrak Bhasma 1/2 ratti and Praval Bhasma 1/2 ratti all mixed together with honey morning and evening with Kumari Asava 30 to 60 drops, twice a day after meals. This should help your son a lot.

RETARDED GROWTH*A J., Indore*

I have read the case of your son who is 21 years old. Give powder of Kauncha, Vidarikand, Ashwagandha and Shatavari mixed together, 3 grams, with honey morning and evening along with Makaradhwaja pills 2 in the morning and 2 in the evening. Also massage the whole body with Ashwagandhadhi Tail and give a steam bath. This line of treatment should prove beneficial.

PHARYNGITIS*L A D., Ahmedabad*

Your wife who is suffering from Pharyngitis should be given Khadradi pills 8 to 10 pills at the rate of one every hour should be chewed in the mouth and the juice swallowed. She should gargle with salt water. Take Sitopaladi Churna 12 rattis, Abhrak Bhasma 2 rattis and Sabarshringa Bhasma 2 rattis. Mix all together. Such one powder should be given in the morning and evening with honey followed by a cupful of milk or tea or coffee. Give her pieces of liquorice to be kept in the mouth at bed-time. She must cut down in diet red chillies pungent acid and sour things in toto. There is no fear at present about malignancy as you seem to doubt. Continue the above treatment for a couple of months.

ENLARGED PROSTATE*T L S., Poona*

I have gone through your complaint. You are suffering from enlarged prostate. Take pure Shilajit, Extract of Gulancha and pure Gugul mix them all together and make pills out of it. Take 3 pills a day for six months. Take Banga Bhasma 4 grains with honey morning and evening along with powder of Kauncha 2 grams. This will help a lot in relieving you of your trouble.

EPILEPSY*R L L., Panvel*

Your daughter is suffering from Epilepsy. Give her Brahmi Ghrita one spoon with a cupful of milk in the morning. She should have no constipation and if at all there is any such complaint it should be removed first. You can give her Brahmi Vati one pill in the morning and one in the evening (about 2 grains each time) with honey. Also give her Saraswata Churna 3 grams with honey at bed-

Mix Sarasvat Ashwagandha Dash'mool and Balarishta all together and give 1/2 oz. after principal meals with an equal quantity of water. Let her stool be examined and if there are any worms the treatment for the same should be carried out.

SLUGGISH LIVER

K K G Vallabh Vidyannagar

You get frequent accumulation of saliva in the throat and you are suffering from sore throat off and on. This causes irritation also and you have to get up every one or two hours to clear your throat. You have consulted many physicians and there is no treatment available for the same as you say.

Take Arogyavardhani No. 1 two to four tablets twice a day morning and evening and Kumari Asava 1/2 oz. after principal meals with equal quantity of water. Take Triphala Churna 1-2 teaspoonful at bed time. Gargle with salted water regularly in the morning.

Your liver is not working well and you might have had some swelling of the liver which has caused this trouble and accumulation of saliva coming out shows your poor and improper digestion. Avoid things containing starch in excess. Cut down also sweet meats alcoholic liquors too much of butter and oily substances.

ABOUT TRANQUILLIZERS

A Sufferer

You are regularly taking some tranquillisers to soothe your nerves and you have sought my opinion on the use of these tranquillisers. I have off and on made the problem clear. Good physical and mental health is always connected with moral living. One should not just resort to tranquillisers which can but create a vicious circle but one should come to terms with the divine in oneself.

We are living today in an age of anxiety and present day psychiatry is dominated by two concepts stress and anxiety. One latest announcement of modern medical research suggests that the results obtained by encephalograms have proved that tranquillisers hypnotics and sedatives suppress the quantitative activity and hence they are harmful and unhealthy and that is the reason why we are searching for new drugs to produce sleep which should not cause any hangover feeling of nervousness and sedation in the morning when the patient gets up. I would advise you to stop the use of these tranquillisers forthwith and to accept the natural and normal life. You can take Ashwagandharishta 1/2 oz. with equal quantity of water after principal meals.

DIABETES MELLITUS

G L Baroda

You are suffering from diabetes mellitus and all the pathological tests have revealed that there is persistent diabetes present in your physiological system. You are taking a present oral hypoglycemic agent to reduce the quantity of sugar in blood and make it nil in the

urine and remain healthy, but according to you only temporary cure is effected

You want a permanent ayurvedic cure According to Ayurveda also, Agnivesh has considered diabetes as incurable and I regret I cannot suggest to you any remedy which will cure your ailment permanently However, I can suggest to you innocent herbs by the use of which you will be maintaining a normal measure of sugar in blood and your disease will be controlled

Take Karela, Neem, Bilwa, Methi, Jambul seeds and Gudmara-guti all in equal proportion. Make a powder of the same and take two teaspoonfuls at bed-time and in the morning with a glassful of water on empty stomach Take Brihata Vasanta Kusumakar one pill in the morning and one pill in the evening I would advise you to take pure Shilajit 6-12 rattis (12-24 grains) morning and evening

Along with this treatment you can take a small dose of oral hypoglycaemic agent, which you are already taking You will keep very fine and fit with this treatment There will be no fatigue no thirst, no pain in legs and extremities The feeling of decreased sexual libido will also be normal

It is not enough to try to control this disease by medicines only, but you should take proper care and control the diet, avoiding sugars, potatoes, excessive fat, mango, banana and like fruits which do not agree in diabetes You should take vegetables like karela and similar bitter astringents in plenty

A person suffering from this disease should have regular check-up of blood, urine and heart Blood pressure should regularly be checked by an expert physician Any untoward symptom like giddiness, fatigue or any skin disorder should also be promptly diagnosed and treated

The complications of the disease are far more severe than the disease itself and hence a person suffering from diabetes mellitus should always be cheerful regular in habits and diet and he should do some Yoga Asanas It has been found that Yoga Asanas certainly help diabetic patients

ILL-HEALTH

M G K, Bombay

You had an attack of jaundice in 1958 and you underwent an operation for hernia in 1959 Thereafter your health has been unusual and you have been getting attacks of dysentery and intermittent constipation You are also having loss of weight, too much gas formation, disturbed sleep, anaemia etc. and you have been warned that you have got ulcerative colitis Ayurvedic physicians have told you that it is sprue In such a condition I would like you to get a thorough medical check up done in any clinic and get the diagnosis confirmed

Meanwhile you can take Panchamrita Parpati 2 rattis with honey. You should try to remain on butter-milk. You can have ripe mangoes. Take Kutajarishta after principal meals. At bed-time take Isabgooli 3-4 teaspoons with water and take confection of Bilwa (Bel ka-murabba) 2 tolas in the morning and 2 tolas in the evening. You can take pomegranate or apple or confection of apple (Seva-ka-murabba). You can take this also 2 tolas morning and evening.

In the beginning of the treatment naturally rest would be required and restrictions on diet should be observed. Red chillies pungent and sour tastes should be avoided as also wheat black gram green peas cauliflower and leafy vegetables. Treatment should last for 3 to 6 months.

DIGESTION

M C P, Kadi

Your son (30) is suffering from gas trouble. His stool is suggestive of giardia infection. On return from work he feels lot of exhaustion. His weight is only 110 lbs but he is 5 ft 9 ins in height. He is suffering from low blood pressure. He is nervous and shy. You are a physician of modern medicine and he is a Bachelor of Pharmaceuticals (modern). Yet you have lot of faith in Ayurveda and hence you want to get your son treated for the troubles mentioned above on ayurvedic lines.

I am glad that enlightened persons like you have the necessary faith in Ayurveda and suggest the following line of treatment for your son. Give him Krimikuthar Rasa 2 pills with water and Brihat Shankha Vati 2 pills after principal meals. He should take Suvarna Vasanta Malti 1 pill in the morning with 2 pills of Chandraprabha No 1. At bed time give him Triphala powder 2 teaspoons with water.

He must cut down the following items from diet: curd, black gram, green gram, lemon, green peas, cauliflower, fried and sour things, milk-made sweetmeats, sugar-cane juice and he should be regular in diet.

Medicine alone won't help him much. He should do light exercises. Swimming, walking and light Yoga Asanas will help a lot. He should take dry and wet ginger, black pepper, coconut water, karela (bitter gourd), bread and vegetables.

URINE

B B S Hyderabad

You are 38 years old and your main complaint is backache which you call waist pain. This complaint is six months old. There is no severity of pain. You got your urine examined and it has calcium oxalates present in abundance. As you say there was lot of sediment deposited at the bottom of the bottle containing urine. You want ayurvedic cure. I think it would have been much better had you got pyelography done. However the following line of treatment should be of certain help to you.

You take Chandraprabha No 1 two pills thrice a day. Take half an ounce of Punarnavadi quath (1 1/4 tolas). Add 2 glasses of water. Boil it and reduce to quarter quantity. Take the decoction twice a day. Also take 2 Gokshuradi Gugula twice a day. Remove constipation, if any. You may massage your back with Maha Narayan Thail. This application should be light.

TUBERCULOSIS—II

A Sufferer

You were suffering from TB at the age of 34. Then you took treatment from a Specialist and you were much better. You had to repeat the treatment and you say that as long as you take treatment you feel much better, but when you discontinue medicines you feel uneasy and sick again. You want to know whether this state of affairs will continue.

Nowadays in the treatment of TB modern medical practitioners are using effective antibiotics, of which Streptomycin is the main along with Para-Aminosalicylic Acid (PAS), INH and similar other medicines with tonics, multi-vitamins, cod liver oil and other things.

The story of antibiotic drugs will one day be written with different pen and ink by the historians. I do not underrate these medicines at all and I know they are important as far as their life-saving value is concerned, but as a neutral observer I have found that the bacteria causing the disease, according to modern theory, also become resistant to these drugs and ultimately another effective antibiotic is called for.

As far as TB is concerned I know only of the above antibiotic. I shall reproduce here one passage from a book which will throw some light: "In order to avoid the traditional error of putting the cart before the horse, before discussing in more detail this problem of antibiotic resistance, it is necessary to review briefly what is known about the mode of action of antibiotics. Because of the complexity of the subject relatively little is known as to the precise mode of action."

I think the better way, whenever an attack of TB is there, is to have a short-term therapy with these lifesaving drugs followed by a continuous long-term therapy of ayurvedic medicines. You can take a course of Suvarna Vasanta Malti, one pill in the morning and one pill in the evening along with Abhrak Bhasma one ratti, Shringha Bhasma one ratti and Sitopaladi Churna six rattis. Mix all and make a powder. Take one such powder in the morning and one in the evening followed by Chyawanprash. Take half an ounce of Dhraakshasava with equal quantity of water after principal meals.

LEUCORRHOEA

N. J. K., Wardha

You are faced with the following problem. Your wife aged 26, is having a typical white discharge after every menstrual period and usually it starts on the 4th and 5th day and lasts for a week. I

would advise a tub bath and a type of Katisnan in which a tub is filled with lukewarm water and the patient is asked to sit in it so that her body up to the waist is immersed in the water. This should be continued for a long time and you must observe abstinence for three months.

Give your wife Arogyavardhani No 1, 8 grains in the morning and 8 grains in the evening just before the period starts till the cessation of menses. Also give her Extract Abroma Augusta half an ounce with equal quantity of water on empty stomach.

If there is any constipation it must be relieved first. For this various enematas are prescribed in Ayurveda which should be conducted under expert Ayurvedic medical advice. But you can give Triphala Powder 2-3 teaspoons at bed-time with a glassful of water.

In cases where there is leucorrhoea after the menstrual period is over, usually an ulcer will be found in the genito-urinary system for which a local examination is necessary.

Prepare a douche of the following Triphala, bark of the Jambul tree, Mango tree, Ashok and Lodhra trees. Take all these and make a coarse powder. Soak one ounce of it in 2 glasses of water, boil it and reduce it to one glass. Add purified alum about 6-12 rattis (12-24 grains) and when it is lukewarm give a douche of the same.

KAYA KALPA

L D S, Amraoti

You have read a lot about Kaya Kalpa in the newspapers. You are impressed by the same.

You feel all the day fatigued, tired and exhausted. You want to go through Kaya Kalpa but you cannot spare one year nor a sum of Rs 25 000 and you are disappointed.

You might probably have come across my article on Kaya Kalpa. There are several methods of rejuvenation and revitalization and I shall describe here a simple remedy given in Ayurveda.

First make your body fit for such an experiment. Everyone cannot go through all the Pancha Karmas described in the shastras. You can have a suitable cleansing by taking a mild purge. Then start the following recipe.

Take Ashwagandha, Shatavari, Gokharu, Kauncha, Vidarikand, Ashuraka, Bahu Phali, Salam and Mushli Sapheda (white) and Black. Take all these 10 drugs in equal proportion get them powdered and from this powder take 2 teaspoons with cow's milk if possible or otherwise with reliable pure milk, early in the morning and at bedtime. After this dose you should have nothing for 3 hours. You can have light exercises or Yoga Asanas which will help you a lot.

Do this experiment with patience for 3 to 6 months. This will increase your weight, enrich your blood, promote normal growth and

you will regain lost health and vitality. It will make the semen thick, desires normal, potency up to standard and add a glow to your complexion.

It is but natural that during such a period of experiment you should avoid red chillies, tamarind, pungent and sour things; also hot, bitter and astringent things; salts, alkalis and vegetables. You can have plenty of ghee, buttermilk, almonds, pistachios all which should be properly digested.

It is the humble experience of this writer that if a man wishes to get full benefit of the abovementioned experiment he should get his body rid of diseases like worms, amoebiasis, colitis and similar disorders first and then with healthy mind and body he should try the experiment.

If you are under any mental strain or stress the experiment will not prove of any benefit to you.

The above experiment has been tried on so many patients with successful results; but some variations will have to be made to suit individual needs.

PIMPLES

S. K. P., Godhra

You have pimples on your face. You are 21. Take Sarivadhya-rishta 1/2 oz. with equal quantity of water and apply Dashanga Lepa rubbed in rose water on the pimples. Don't wash your face with soap. Avoid fat in the diet, remove constipation. Take Triphala powder or Harda 3 gms. with water at bed-time and don't scratch when there is an itching sensation. Don't ponder too much over these pimples. The abovementioned treatment will help you a lot.

LEUCORRHOEA

A. A. P., Ratnagiri

Your wife is suffering from Leucorrhoea and is under treatment, but there is no improvement. Give her Chandraprabha No. 1 two pills morning and evening with Suvarna Vasanta Malti one pill in the morning and one at bed-time. Take equal quantity of Ashwagandha and Vidarikand, powder together and give 2 grams with Rasayana Churna 2 grams and Bhanga Bhasma 2 rattis with honey. Prepare a decoction of Triphala and ask her to take a douche daily.

You are correct when you say that her general health is going down day by day. Leucorrhoea many times occurs due to weakness. The use of the jelly you have mentioned may aggravate the disease and hence I would advise you to stop the use of this jelly. Give her Pradarari Loha 2 pills morning and evening.

You have not written anything about her monthly periods but I hope they are all right: if there is any trouble regarding that it should also be corrected.

IRREGULAR MENSES

N F, Bombay

Your fiancée, aged 24, experiences irregular and painful menses since puberty. Give her Kanya Lohadi Vati 2 pills morning and 2 at bed time with water. Her bowles must open regularly. You can give Pathyadiquath for headache. There is vomiting sensation in the morning. These troubles will vanish gradually after marriage. Ask her to do some Yoga Asanas under the guidance of an expert. Abdominal massage with til (gingily) oil will help her a lot. Also give her Chandraprabha No 1 two pills twice a day.

LACK OF MEMORY

A Student, Bombay

I have received several letters regarding weak memory, forgetfulness or, in some cases even absent-mindedness and though I have answered these queries in the past I am dealing with the subject once again in view of its general importance.

Students should regularly take the powder of Shankhapushpi, 3 grams morning and evening with a glassful of water. Take Brahmi, Jatamansi, Shankhapushpi, powder all three together, and a teaspoon of this with a glass of water morning and evening will help in cases where there is marked mental debility due to underdevelopment of mental faculties. The following further remedies can be suggested.

- (a) Take Saraswatarihta 1/2 oz. after principal meals with an equal quantity of water.
- (b) Take Brahmi Vati (with gold and musk) 1 pill in the morning and one pill in the evening with a cup of milk or tea or coffee. This is one of the most excellent remedies prescribed in Rasa Yoga Sagara. It contains Gold, Musk, Makaradhwaja, Ruby and such valuable items as well as Brahmi, Jatamansi, Shankhapushpi and other ingredients.

Taken regularly for 2-3 months it increases interest in reading, writing, speaking and such other intellectual activities. A person does not get fatigued by working hard at the table. He can remember a lot and he gets sound sleep. Constipation is also removed. It proves a good tonic.

This remedy has stood the test of time. It has so many properties that a separate article can be written on it, but here suffice it to say that it is a boon for mental workers like professors, students, lawyers, solicitors, lecturers, etc.

- (c) Take Saraswata Churna 1-2 grams with honey followed by a cupful of milk or tea. This will also help a lot. Actually this is used in cases of loss of memory where mental illness like epilepsy or hysteria may be present. It corrects hysteria and reduces attacks of epileptic fits.

The above measures will cover a wide range of sufferers of loss of memory. It must be remembered that those suffering from this

ailment should have clear bowels and should avoid too much of wind or gas producing items of diet like potatoes and rice. Overeating is also prohibited. Long night waking and getting up late in the morning is another factor which will increase this trouble. Daily bath and massage with Maha Narayana or Ashwagandhadhi oil will help a lot.

Sometimes there are psychological reasons like anxiety and stress. These must be properly investigated and change of environment and surroundings would be advisable.

We may also emphasise the psycho physiological aspects of the subject and the important role played by Sattwa Guna and Raja and Tamo as Mano doshas. How their equilibrium ensures mental happiness and how their imbalance results in mental disorders and loss of memory known as Smriti Bhransha.

UNWANTED FEAR

S L M Jamnagar

You are a young student having nightmares now and then. You used to indulge in self abuse and now you are much worried about your future married life. You think your life is now spoiled and that you will have no happy married life. Please remove these wrong notions from your mind. I would advise you to read Mahatma Gandhi's simple work. Advice to Young Men and Women.

The night discharge or Swapna dosha is quite a natural phenomenon and you should not be upset by it save when it happens daily or with excessive frequency. That is not the case with you. This usually happens in unmarried life and disappears after marriage and to some it occurs even in married life.

Take very little diet in the evening, have a little walk, wash your hands, feet and face before sleep and say some prayers. Keep your bowels clean. Take regularly Triphala Choorna about 1/4 tola at bed time and Rasayana Choorna 3 grams. Suddha Tinduka 1 ratti, Bangs Bhasma 2 rattis mixed together morning and evening with honey. Take Ashwagandharishta after principal meals. This should help you a lot.

The greatest psychologists of today have tried to remove this fear from the minds of present day youth. Unfortunately there is a lot of misunderstanding about this habit and this has created a very big sale for sex tonics. However this habit if carried to excess may lead to a fall in health but in young age, school or college days this habit prevails for some time and there is nothing to be worried about.

This has nothing to do with your future married life. You can be perfectly happy. You should read good books on the subject and I would recommend 'The Marriage Manual' by Dr Abraham Stone. High thinking will help you to get rid of the habit.

INSOMNIA

B D P Matunga Bombay

You are suffering from insomnia resulting from various phobias. You take Sarpagandha Jatamansi, Sankha Pushpi Brahmi all these powdered together 1 gram in the morning and 1 gram in the evening with water. You can take Triphala to relieve constipation and Chandravaleha 1 teaspoon morning and evening with the above-mentioned powder. This should induce sound sleep and give you relief from the horrible dreams. However thorough and personal check-up would be very helpful.

PUS COMING FROM EAR

S B Gulbarga

For the pus coming from the ear you can take Sarivadi pills 2 morning and evening along with Saptamarita Loha 6 to 12 grains morning and evening with honey. Put 2 to 3 drops of Bilwadi oil in both the ears. This will help you as far as the ear trouble is concerned.

LOSS OF APPETITE ETC

N V A, Matunga Bombay

You are having constipation and loss of appetite. You feel tired and have lost about 12 lbs in weight. Take daily Triphala Choorna 2 to 3 teaspoonfuls at bedtime with water. Take Brahma Rasayana 1 tola in the morning with a cupful of milk and 1 pill of Brihat Suvarna Vasanta Malti. You may take Agni Tundi Vati 2 pills with water after principal meals. This will increase the appetite, remove the constipation, tone up your body and increase the weight.

FREQUENT URINATION

A M M, Kalyan

You are having frequent urination and you have tried several remedies with no relief whatsoever and your complaint is 4 to 5 years old. I have noted the report of your urine examination. Try Agni Tundi Vati 2 pills along with Sham Shamni No 1 2 pills after principal meals for a period of 2 to 3 months. This will help to relieve you of your trouble.

PIMPLES

S L M, Nagpur

You have the problem of pimples on your face. Your age is 19. You have tried various ointments and yet there has been no relief but on the contrary they go on increasing. I would advise you to stop the use of any soap. Apply the skim of milk in the form of a layer with lukewarm water. Do this twice a day at bedtime and in the morning. Keep your bowels clean. Take Sarivadyarishta 1/2 oz after principal meals. Avoid pungent, sour, acidic items in your food. You must especially avoid red chillies. This will give you relief. There will be gradual cure. Don't expect miracles in this sort of treatment but a course for a month may give you good relief.

DELAYED MENSES*Miss T V P, Poona*

I have noted your complaints. You are 21 and you get delayed menses at an interval of 1-1/2 to 2 months. The menses is scanty and there is lot of pain. You can take liquid extract of *Abroma Augusta* 2 drams with equal quantity of water on empty stomach twice a day for 4 to 6 months. Take 2 *Kanva Lohadi* pills twice a day. You can have light exercises *yoga asanas* and abdominal massage with firmly (til) oil. You must get rid of constipation. As I gather from your letter you are too sentimental and emotional. Try to improve the nature also because these feelings also have an effect on the menstrual cycle. You should be regular in your meals and try to avoid very heavy items of food which are difficult to digest. You can surely take fruits and vegetables.

WORMS*M Y K, Santa Cruz Bombay*

Your child 8 years old has whip worm infection and off and on gets vomiting as well as diarrhoea. You have tried various vermicides and you want a permanent cure. Start giving 1 pill of *Krimi Kuthara Rasa* thrice a day for about a couple of weeks. Stop milk, gur, sugar, curd, cereals and lemon from the diet. Give him *Balchatur Bhadra Choorna* 6 grains twice a day with water. This treatment should be repeated 2 to 3 times after a gap of a week and this will cure him of the infection.

LOW BLOOD PRESSURE*N T S Dadar Bombay*

You are getting off and on giddiness and feeling of exhaustion and you have been told by your physicians that you are suffering from low blood pressure due to malnutrition. You have tried various tonics containing vitamins and minerals. I would advise you to take 2 *Makaradhwaja* Pills twice a day with a cupful of milk and *Dashamularishta* (with musk) 1/2 oz with equal quantity of water. Avoid standing for a long time. This is absolutely contra indicated in low blood pressure. You can take butter, ghee, milk, butter, milk, bread, vegetables and fruits in plenty. You should be all right with this treatment. I would advise you a course of three months.

SKIN TROUBLE*N L P Ahmedabad*

Your wife has eczema on left leg and the duration is of 3 to 4 years. She gets lot of itching and it is a dry eczema as you describe it. Give her *Sarivadyarishta* 1/2 oz with equal quantity of water twice a day after principal meals. Also try *Gandhaka Rasayana* 6 rattis with honey twice a day. She should apply *Maha Marachyadi* oil on the aggravated area of the infection. She must have a completely restricted diet and she should not take red chillies, salt, lemon, sour items, curd, butter, milk, milk and she should avoid hot items from the food. She can take fruits like plantains, apples, musambis.

CHRONIC DYSENTERY

A. P. R., Delhi

You say you are suffering from chronic dysentery. Your stool reports often reveal cysts and ova of amoeba. You have no obvious symptoms of dysentery; on the contrary you are having severe constipation. I would advise you to take Kutajarishta 1/2 oz. after principal meals for a continuous period of 6 months. Take Kutaja Ghana pills twice a day with water. Avoid ghee, butter, maize, jowar, black gram, green peas, cabbage, cauliflower from your diet and take plenty of butter-milk freshly prepared. Be regular in your meals and avoid fried items. This will give you entire relief from the trouble.

DELAYED MENSES*Miss T V P Poona*

I have noted your complaints. You are 24 and you get delayed menses at an interval of 1 1/2 to 2 months. The menses is scanty and there is lot of pain. You can take liquid extract of Abroma Augusta 2 drams with equal quantity of water on empty stomach twice a day for 4 to 6 months. Take 2 Kanya Lohadi pills twice a day. You can have light exercises yoga asanas and abdominal massage with gingily (til) oil. You must get rid of constipation. As I gather from your letter you are too sentimental and emotional. Try to improve the nature also because these feelings also have an effect on the menstrual cycle. You should be regular in your meals and try to avoid very heavy items of food which are difficult to digest. You can surely take fruits and vegetables.

WORMS*M Y K Santa Cruz Bombay*

Your child 8 years old has whip worm infection and off and on gets vomiting as well as diarrhoea. You have tried various vermicides and you want a permanent cure. Start giving 1 pill of Krimi Kuthara Rasa thrice a day for about a couple of weeks. Stop milk, gur, sugar, curd, cereals and lemon from the diet. Give him Balchatur Bhadra Choorna 6 grains twice a day with water. This treatment should be repeated 2 to 3 times after a gap of a week and this will cure him of the infection.

LOW BLOOD PRESSURE*N T S Dadar Bombay*

You are getting off and on giddiness and feeling of exhaustion and you have been told by your physicians that you are suffering from low blood pressure due to malnutrition. You have tried various tonics containing vitamins and minerals. I would advise you to take 2 Makaradhwaja Pills twice a day with a cupful of milk and Dashamularishta (with musk) 1/2 oz with equal quantity of water. Avoid standing for a long time. This is absolutely contra indicated in low blood pressure. You can take butter, ghee, milk, butter milk, bread, vegetables and fruits in plenty. You should be all right with this treatment. I would advise you a course of three months.

SKIN TROUBLE*N L P Ahmedabad*

Your wife has eczema on left leg and the duration is of 3 to 4 years. She gets lot of itching and it is a dry eczema as you describe it. Give her Sarivadyarishta 1/2 oz with equal quantity of water twice a day after principal meals. Also try Gandhaka Rasayana 6 rattis with honey twice a day. She should apply Maha Marachyadi oil on the aggravated area of the infection. She must have a completely restricted diet and she should not take red chillies, salt, lemon, sour items, curd, butter, milk, and she should avoid hot items from the food. She can take fruits like plantains, apples, musambis.

CHRONIC DYSENTERY*A. P. R., Delhi*

You say you are suffering from chronic dysentery. Your stool reports often reveal cysts and ova of amoeba. You have no obvious symptoms of dysentery, on the contrary you are having severe constipation. I would advise you to take Kutajarishta 1/2 oz after principal meals for a continuous period of 6 months. Take Kutaja Ghana pills twice a day with water. Avoid ghee, butter, maize jowar, black gram, green peas, cabbage, cauliflower from your diet and take plenty of butter-milk freshly prepared. Be regular in your meals and avoid fried items. This will give you entire relief from the trouble.

FEAR COMPLEX*S. R. K., Ichalkaranji*

I have noted the complaints regarding your husband who is 35. He is having fear complex. Give him Brahmi Vati Special 1 pill morning and evening with a cupful of milk and a powder of Brahmi, Jatamansi, Shankapushpi, Bhringaraj, Satavari and Ashwagandha combined together 12 to 24 ratis morning and evening. Ashwagandharishta 1/2 oz after principal meals with an equal quantity of water is most necessary. Chandrodaya Makaradhwaja pills 2 in the morning and 2 in the evening would also certainly help.

Regarding your own pain in the left side starting from the neck right to the leg of a duration of 3 years. I would advise you to take Punarnava Guggula 2 pills with Simhanand 2 pills mixed together morning and evening followed by a decoction of Dashamoolquath, Maharasnadiquath and Punarnavadiquath. Continue Mahavishgarbha Thail. You should not take sour things.

CHOKING OF NOSE*M. R. P., Vile Parle, Bombay*

Put Anu Thail 2 to 3 drops at bed-time in both the nostrils and you will be relieved of your choking. You have tried several types of 'drops' and you have not been relieved. You should consult an ENT specialist and in case there is increase of pain or deviated septum then particular measures are to be taken.

HYDROCELE*S V. R N, Aurangabad*

You are having a swelling of the left side of the testicle for the last 3 years and you have applied several medicines with no advantage. You have been advised operation but you wish to undergo medicinal treatment. Though you have not mentioned the size of the enlargement, I presume it is not too big when only operation can help. In that case I would advise you to take Chandraprabha No 1 two pills three times a day with a decoction of Maharasnadiquath morning and evening added with castor oil. Take Maharasnadiquath about 1/2 oz, add 2 glasses of water and boil it, and when a quarter remains, filter the decoction and divide it into 2 doses to be taken in the morning and evening. For local application there are several medicines but real relief will come from the internal treatment. Cut down items like potato, rice, butter and similar other things which are too heavy to be digested.

DISCHARGE FROM THE EAR*N G V, Hyderabad*

We have given more than once the treatment for chronic discharge from the ear. Put Bilawadi Oil 2 to 3 drops in both the ears at bed-time and take Sarivadi pills 2 morning and evening and Saptamrita Loha 4-8 rattis with honey morning and evening. It will take a long time to get cured because yours is a chronic disorder and you have been suffering for 13 to 15 years. Ayurveda usually puts this sort of disease in the chronic category and hence there seems to be very little hope.

LACK OF RETENTIVE POWER*J D K, Bhavnagar*

For your trouble you can take the powder of Ashwagandha Kaunch, Vidarikand and Shatavari mixed together. A dose of a tablespoon morning and evening with milk will help you a lot. 2 pills of Makaradhwaja Vati morning and evening would also be essential. Take this treatment for about a couple of months and you will be all right. You can take Majun Mukkavi Mumsika 1 to 2 gram with milk an hour before intercourse for the desired result. It is a well known Unani preparation.

GONORRHOEA*C D, Bombay*

You are suffering from Gonorrhoea and you are advised to take Chandraprabha pills No 1 2 in the morning and 2 in the evening with water and Sarivadyarishta 1/2 oz. with equal quantity of water after principal meals. Also take Rasayana Choorna with Triphala Choorna at bed-time and in the morning with a cupful of milk or water. This treatment will help you a lot. You should continue it for a month. The burning will disappear. I would advise complete abstinence for a couple of months.

HEMICRANIA

G. K. R., *Parel*

You are suffering from Hemicrania, i.e. one-sided headache. Your trouble is a chronic one. Put 2-3 drops of Anu Thaila in both the nostrils at bed-time. Take Pravala Pishti mixed with Gaudanti Bhasma, 4 rattis each, with honey morning and evening. Take Pathyadiquath 1/2 oz. with equal quantity of water after principal meals. Avoid fried things pungent, sour and acid items from the diet. Make a paste of sandalwood and you can rub it on your forehead whenever there is headache. Continue this treatment for a period of 2-3 months which will have a beneficial effect.

EMOTIONAL UPSET

J. S., *Godhra*

While doing any mental work you are feeling tense and emotionally upset and your whole body is tired. Physical tests show that you are normal in all other respects. I suggest that you take Dashamoolarishta with musk 1/2 oz. with equal quantity of water and Makaradhwaja Pills 2 in the morning and 2 at bed-time with a cupful of milk. Also take 2 Agni Tundi Vati with a glassful of water after principal meals.

This treatment will certainly make you feel better, and remove general debility, but if there are any underlying mental factors psychotherapy in your case would be most necessary. As you have not mentioned anything of that sort in your letter, I cannot express any opinion as far as the psychological aspect is concerned.

I also note that when you take Triphala Choorna you have no constipation, but constipation occurs when you don't take the drug. I would advise you to continue Triphala Choorna daily.

CANCER*M R D, Thana, Bombay*

You are suffering from cancer which according to allopathic doctors has reached its third stage and is absolutely incurable I regret that the great Ayurvedic sages have also described this malady as incurable In the early stages some remedies or measures would certainly have been helpful, but now that the disease has reached an advanced stage, ayurvedic treatment cannot help you

LICE*R D, Bombay*

Your child 8 years old is often troubled with lice on the head You have tried many disinfectants but to no purpose Apply Neema Beeja oil on the scalp and wash the head daily with Shikhakal This will remove the lice

DROPSY*P S N, Goregaon, Bombay*

One of your family members is suffering from dropsy Dropsy is caused by the accumulation of aqueous substance in the peritoneum It is also known as ascites Give Arogyavardhani and Punarnava Mandur 4 rattis each morning and evening along with Punarnavadi Quath Avoid salt in the diet Keep the patient on milk diet No solid food is to be given Papaya fruit can be given and the bowels should be kept open by purgative Complete rest in bed is most essential Keep on measuring the size of the stomach This line of treatment would be beneficial although a proper diagnosis of the contributory factor is necessary Even after cure great care has to be taken to keep the liver in proper order

POLIO*A P, Slon, Bombay*

Thank you for your compliment I have read with interest the case history of your son who is now 15 years old and had an attack of polio at the age of six months His left leg is affected and has no strength His mental growth is also retarded

I would advise you to give him Brihata Vata Chintamani 2 grains with Brahmi Vati one pill mixed together with honey followed by a decoction of Maharasnadiquath, Dashamoolquath and Punarnavadiquath Mix all these three decoctions take about 1 oz of the powder Add 2 glasses of water, boil it and reduce it to one fourth Filter and give it morning and evening

Mix Mahanarayana Thail Ashwagandhadhail Thail, Maha Laxadhail Thail, Maha Vishgarbha Thail and Maha Masha Thail Get scientific massage done with this mixture

I would draw your attention to the Pancha Karma Department in the Ayurvedic Research Institutes run by State and Central Governments where such cases have been treated with success I have personally seen such treatment being given and I may advise you

that it may well be worthwhile to admit your son in such a hospital and carry out this massage treatment with the special ghees and oils they prepare

In case it is not possible to admit him in the above hospital, you may carry out the treatment suggested by me. Nearly 15 years have elapsed since he got the first attack but the abovementioned treatment will certainly improve his mental faculties and slowly and slowly some improvement may take place in the left leg. Bowels must be kept open and there should be no constipation.

PSORIASIS

T R R. Gulbarga

You are suffering from psoriasis, a type of skin disease for the last six years. You have undergone allopathic treatment with only temporary cure as long as the treatment lasted. You have also taken ayurvedic and homoeopathic treatment without any effect. These lesions appear and disappear and you are seeking a permanent cure.

I can advise the following line of treatment which will certainly help you but no guarantee of any permanent cure can be held out because the disease is such a tough ore. Take Sarivadhyaishtha Mahamanjishtadiquath and Punarnavadiquath (liquid). Mix these together and take 1/2 oz with equal quantity of water after principal meals. Also take Gandhaka Rasayana 6 rattis with honey morning and evening followed by 2 pills of Chandra-Prabha No 1 morning and evening take Maha Pancha Tikta Ghrita Guggula 1/2 teaspoon morning and evening after Gandhaka Rasayana. Apply Maha Marichyadi Oil mixed with some vehicle on the lesion.

Cut down salt from the diet and avoid red chillies, sour, acid and pungent things. Also don't take too much of milk, curd and butter-milk. Moderate and simple diet with Chappattis, cereals and fruits would be ideal. You have to be very careful about the diet and a long course of the medicines suggested above will certainly help you.

You should also take Makaradhwaja pills 2 in the morning and 2 at bed time with a cupful of warm milk. Light exercises and Yoga Asanas will also help you.

With the abovementioned medicines your digestion will improve. You will have real appetite and your motions also will be clear.

EMOTIONAL UPSET ETC

D D N Bandra Bombay

You are 40 single and you feel emotionally upset. You do not get sound sleep at night and feel sleepy during day-time. In your own words you have no energy and no self-confidence although you are normal in all other respects. There is no constipation also. You want some medicine which will inspire you and create self-confidence.

In typical cases like yours full history and thorough checking is quite necessary. However as you have asked for medicines I would advise you that medicinal treatment alone will not be of much benefit to you. A psychological investigation should be conducted which will reveal the underlying cause.

In this case you should consult your personal physician and have an open hearted talk with him. The environment in which you are living should be revealed and discussed. The history of your childhood may also give some clue.

Typically your complaint that you are feeling tension and emotionally upset during any mental work and that you feel sleepy during the day and have no sound sleep at night is suggestive of some depression. It would be interesting to study whether you are an introvert or extrovert. It will also be further important to study your nature—whether you are suffering from any inferiority complex.

Without having all these data it would be difficult to make the diagnosis of your complaint. Some medicines which would help you would be mood elevators and according to the Ayurvedic line of treatment they are Jawahar Mohra or Brahmi Vati one pill morning and evening with Dashmularishta, Sarswatarishta, Balarishta and Ashwagandharishta—all mixed together half an ounce with equal quantity after principal meals. You can also take Makaradhwaja Pills 2 in the morning and 2 at bed time with warm milk.

NASAL CONGESTION

P F K Ahmednagar

I would advise for your son the use of Anu Tail 3 drops to be put in both the nostrils at bed time in the form of Nasya. Give him Chitrakaritaki Awaleh one teaspoon at bed time and Mahalakshmi Vilas Rasa powder 2 grains with honey morning and evening. Give Chandramrita Rasa 2 pills after principal meals. Stop all other treatment and nasal congestion will be lessened and slowly disappear. Phlegm and thick mucus will also stop.

Regarding diet he should not be given curd butter milk sour and acid things Milk if given should be given with ginger and pippallimoola

DIARRHOEA

A K I Bombay

You are suffering from occasional loose motions indigestion and stomach pain This indicates that there is something wrong with your digestive system I would advise you to take Kutaj Ghan Vati 2 pills twice a day after principal meals along with water Also take Brihat Sankha Vati 2 pills morning and evening with water Take only rice and butter milk. It may be taken two or three times a day Avoid chappatis bread chillies ghee and other heavy items, fried and very hot or very cold things

Regarding blood deficiency it would be advisable to take any treatment only after the above mentioned troubles are cured

WEAKNESS

P N K Poona

Your complaint about weakness of some organs of the body due to wrong practices in the past is very common nowadays among the youth There is nothing to be worried about this It is generally seen that in such cases the wrong notions play a more important part The following medicines will make you feel fit.

Make a powder of Shatavari Kaucha Vidarikand Ashwagandha Gokharu and take about quarter tola of the mixture with milk early in the morning and at bed time Use cows milk as far as possible Take Ashwagandharishta one tablespoonful after principal meals twice a day with equal quantity of water Also take Chandraprabha pills 2 in the morning and 2 in the evening along with milk.

then but if the treatment is carried out correctly, the frequency is lessened

DARK SKIN

S P B, Thana

You are having dark or black spots below the eyes and this blackishness is spreading. You are much worried about it. Take Punarnavarishta 1/2 an ounce with equal quantity of water after principal meals, Triphala Churna 2 teaspoons at bed-time, Punarnavaghan Vati 2 pills morning and evening along with Arogyavardhani No 1 2 tablets twice a day. This line of treatment will help you. Usually this sort of blackishness below the eyes is due to liver derangement. There may be some underlying reasons and while this treatment usually helps in special cases investigations may have to be carried out to determine the underlying cause.

POLIO

G L K, Sholapur

Thank you for the compliment. You have gone through my article in connection with Polio which appeared before and you are interested to have the addresses of hospitals where Pancha Karma treatment is carried out. One of the biggest centres is at Jamnagar where the hospital is run by the State Government in conjunction with the Central Government. They are conducting research work and taking concrete steps for the cause of Ayurveda. Dr P M Mehta was in charge previously and he has organised all the activities. Her Highness of Nawanagar who is an ardent follower of Ayurveda has taken keen interest in these activities and under her inspiration all the Institutions were established there some years ago and they are functioning very well. You may contact the Superintendent of that hospital and if need be go there in person for finalising the arrangements. It is not a private concern and anybody in India can take advantage of it. I have noted the case of your son who has now defect only in the wrist and palm including the fingers. I am hopeful that if you contact the above Institution some benefit will accrue.

CANCER

A S P, Bombay

You have gone through my answer regarding cancer as being incurable and drawn my attention to some articles published in papers stating that cancer is curable by Tulsi leaves. It is even stated that any type of cancer can be cured by this means. You are anxious to have clarification of this contradiction. It may be clarified here that on and off similar types of notes appear wherein cure of cancer is claimed but I regret that none of them is official and in one or two cases benign tumour is mistaken for cancer and claims of cure are made. We are living in an age of research and statistical data. Any remedy suggested may be tried out on various patients and

If percentages are arrived at showing the efficacy of the medicine we would certainly welcome the same. The article regarding cure by Tulsi leaves has appeared in many periodicals and I have also come across patients who have died after the treatment. Hence I cannot give any guarantee regarding the effectiveness of Tulsi leaves in the treatment of this disease.

AN AFTER EFFECT OF JAUNDICE

L S Malad Bombay

You have had an attack of jaundice and after that your hairs have started falling off. You have not tried any treatment. Take powder of Amla (*Embellic myrobalan*) 12 rattis morning and evening with honey and Bhringaraja Asava 1/2 an ounce with equal quantity of water after principal meals. Apply Maha Bhringaraja Oil on the scalp and take Arogyavardhani No 1 2 tablets twice a day morning and evening. It should be noted that this treatment will help only in cases of falling off of hairs after a severe attack of jaundice and not in other cases of baldness.

IRREGULAR PERIODS

Mrs S B P

You are having periods at intervals of 20 days and sometimes at lesser intervals and the periods last for 6 to 7 days with profuse bleeding. Your age is 37 you have had issues and no operation. Last time only you had miscarriage. I would advise you to consult a gynaecologist and if any defect is there get the dilation and curetting operation done but if you are afraid of operation and want medical treatment take Ashokarishta 1/2 an ounce with equal quantity of water and 2 Chandrakala Pills morning and evening with Kamadudha Rasa 6 rattis morning and evening. There should be strict dietetic control. Chillies and pickles should be avoided. Cows or goats milk should be taken if available. Keep away from heat and avoid exertion. As you have had no trouble of this kind previously it is better that local examination is carried out and underlying reason investigated. I do not know in your case but Menopause or the cessation of menses in a very few and rare cases may start between the ages of 36 and 40 and in such cases also periods become irregular with profuse or scanty bleeding but there are other symptoms present due to menopause. Anyway if there is any other derangement the above treatment will certainly help.

Asanas You can learn this science from any teacher or expert in the line

PEMPHIGUS

P R Nagpur

Your wife is suffering from Pemphigus Vulgaris a skin disease and the duration is of 4 years She gets blisters all over the body and in the mouth and this condition goes on for months together You say that there is no cure with the modern medicine

I would advise you to give her Sarivadyarishta Maha Manajistha-quath and Punarnavarishta mixed together, half an ounce, with equal quantity of water Give her Gandhaka Rasayana 6 rattis morning and evening with Triphala Choorna 12 rattis along with honey

Ask her to avoid curd buttermilk, acid, sour and pungent items from the diet and red chillies She can have plenty of milk, vegetables, and boiled green gram This is a disease which will require a long time for complete cure

PALPITATION

V K. G, Sholapur

You are having palpitation of the heart all the time, heaviness in stomach, nervousness, anxiety, loss of appetite and sleeplessness and your body weight is also decreasing Take Ashwagandharishta and Arjunarishta half an ounce with equal quantity of water after principal meals Makaradhwaja 2 pills morning and 2 pills at bedtime with a cupful of milk, Triphala Choorna 2-4 teaspoonfuls at bedtime and Chitrakadi Vati 2 pills after meals

PROBLEM OF HEIGHT

A U, Bombay

You are 18 years old 4 ft in height and you are worried There are several reasons for height being below standard Hereditary factors play a role Other factors are disfunction or overfunction of glands like pituitary, thyroid supra-renal or other growth glands Without detecting the cause, a remedy cannot be prescribed straightaway in a case like yours However, yogic exercise like Tada Asana have helped many and they are harmless to carry out Give good nourishment to your body and take Ayurvedic tonics like Powder of Paribhadra (Panderava) 6 to 8 rattles in morning and evening with honey This will help

DIABETES MELLITUS

N K R, Poona

Your wife is suffering from Diabetes Mellitus and she has 3 per cent sugar You are tired of allopathic injections and remedies and you are eager to know the home remedies prescribed for diabetes They are as follows

There is a herb known as Vijayasara. Take half ounce of the powder of Vijayasara, soak it in 2 glasses of water and filter it. This water should be given for drinking the whole day. This has helped many in reducing the sugar in the urine.

Bring Karela or bitter gourd, cut them into pieces, dry them and keep the powder. This powder should be given in dose of half a tola or 2-4 teaspoonfuls morning and evening on empty stomach with a glassful of water. Bring Rose Apple in the season, take out the seeds and powder them. This powder 1-2 teaspoons on empty stomach with equal quantity of water morning and evening also helps a lot.

Take Bilwa leaves, soak them in a little water and after grinding get the juice of the same. One teaspoonful of this juice morning and evening on empty stomach will prove beneficial. Take pure Shilajit 6 to 12 rattis or 12-24 grains morning and evening with clean water or milk.

This way I can suggest to you many remedies, each of which has given good relief to many people. Not all of them are suitable to all. One remedy may help a lot of people while it may not benefit others. In any case these remedies do not aggravate the disorder and there are no side reactions whatsoever.

The remedies are legion and the above are but a few examples. Diabetes has recently become the topic of big talk. It is also found that those who ponder too much and go into deep details of the disease and start worrying a lot about the same are not benefited.

PREGNANCY AND SWELLING

S. L. M. Madras

Your wife is pregnant and she is having swelling on the legs. There have been already two normal deliveries in the past. At present she is running the sixth month and you want simple remedies. Get her urine checked. If it is free from sugar then give her sugar cane juice, coconut water, Musambi juice, etc. Give Punar navarishta 1/2 an ounce with equal quantity of water after principal meals. Also give Garbha Pala Rasa 2 pills after principal meals. She must cut down excess of salt and sour things from diet. She should have light walk. These measures will help her a lot. In addition it would be advisable to get medical advice from the usual Maternity Homes where you expect her name to be registered.

EPILEPSY

T. R. S. Calcutta

Your child, eight years old, is getting epileptic fits. Modern physicians have diagnosed this as Epilepsy. This disease is known as Aspasmarā in Ayurveda. Start giving Saraswatarishta 1/2 an ounce after principal meals. Give Saraswata Choorna 2 grams with honey and ghee in the morning and at bed time preferably with cow's milk. Give him Brahmiṣṭi Brihat 1 pill twice a day with Brahmi Ghrita.

1 tola once a day. The Brahmi Ghrita may be given with a cup of milk in the morning. One most important advice. Keep the bowels of the child clean. For this purpose various enemata have been suggested in Ayurveda. You may consult any local expert on this. Give Dashmula quath enemata to strengthen the bowels and subside Vayu.

UNDUE PAIN

Mrs. A. N. B., Aurangabad

You are feeling a lot of pain in the back if you remain in a sitting posture for more than two hours and you are having pain in the legs if you walk a little. You are naturally perplexed by this condition. Pain is a symptom. It is a red signal of some disturbances going on in your body. Ayurveda attributes this to vitiation of Vayu. In each and every case of pain in body the principal cause is derangement of Vayu. You take Maha Yogaraja Guggula 2 pills morning and evening with a cupful of milk. Mix Balarishta, Maharasnadiquath (Liquid), Dashmularishta (with musk) and Sarswatarishta and take half an ounce of the mixture with an equal quantity of water. Massage the body with Mahavishagarbha Tail. Avoid nervous tension and relax properly. Also avoid sour, acid, pungent, bitter and astringent tastes from food.

CONTINUOUS COLD

A. G. R. M., Bombay-53

Your wife suffering from continuous cold should take Chandramrita Rasa 2 pills after principal meals and Chitrakaharitaki Avaleh one teaspoonful morning and evening. She should gargle with lukewarm water containing salt and she must avoid curd, sour things, cold drinks, ice-creams and sweetmeats. Dry or wet ginger should be consumed in one form or another with meals and she should use black pepper in place of red chillies.

Drakshasava 1/2 oz. with an equal quantity of water will improve your digestion and there is no reason why you should not take dinner in the evening. Take also Agni Tundi Vati 2 pills after principal meals with a draught of water. This will help to relieve your gas and improve your digestion.

BRONCHIECTASIS

L. K. S., Jabalpur

It seems that you are suffering from Bronchiectasis, which means the dilation of the bronchial tubes of the lungs. At the age of 72, which you are running, and looking to the duration of the disease, it is not possible to cure it completely with the aid of medicines. Expectorants and anti-cough remedies can only give symptomatic relief. However, I prescribe the following drugs which will improve your condition.

Take Sitopaladi Churna 12 rattis, Abhraka Bhasma 2 rattis and Suvarna Banga 2 rattis all mixed together, morning and at bed-time.

with honey Also take Vasa Asava 1/2 oz with equal quantity of water after principal meals and Triphala Churna 1/4 tola at bed-time with water

MUSCULAR DYSTROPHY

L N S, Jalgaon

Thank you for the interest you are taking in my articles I have noted the case history of your son who is 8-1/2 years old and has developed muscular dystrophy of the lower extremities The Ayurvedic line of treatment will in the long run, certainly be helpful in this case Give him Yogendra Rasa Brihat Vata Chintamani Rasraja Rasa, all mixed together, 1-1/2 rattis morning and evening along with honey, followed by Dashmularishta (with musk), Balarishta Maharasnadiquath and Punarnavarishta Also massage with Mahanarayana Tail, Maha Masha Tail and Ashwagandhad Tail

ANGINA PECTORIS

E M L, Bombay

You are suffering from pain in the chest and it has been diagnosed as Angina Pectoris This is called Vatika (due to Vayu) Hridroga (or heart disease) in Ayurveda Take bark of Arjuna half ounce, milk 4 ozs add equal quantity of water boil together and reduce to milk state Add a little sugar cloves and cardamom for taste This is known as Arjuna Kshirapaka and should be taken morning and evening Also take Talisadi Churna 6 to 12 rattis with honey morning and evening You can take Jawahar Mohra 1 pill morning and evening with Arjuna milk

DIFFICULT MICTURITION

K N, Mangalore

At the age of 20 your height of 56 is perfectly all right I do not see any reason why you should take any medicine to increase your height If you feel that your weight is less you may take Chyawanprash 2 teaspoonfuls early in the morning on empty stomach with a cupful of milk meals to follow four hours later nothing should be taken in between Massage Ashwagandhad Tail on the whole body and take lukewarm water bath.

Regarding pain while passing urine Chyawanprash will relieve this also but in addition you can take Chandraprabha No 1 two pills twice a day along with the abovementioned jelly

As for your father who has white spots on the lips and body if it is due to blood impurity, give him Sarivadhyaarishta 1/2 oz with equal quantity of water and Gandhaka Rasayana 4 rattis morning and evening with honey This should help him

SWEATING OF THE PALMS

G S D., Bombay

You are having profuse sweating of the palms This occurs all round the year You have tried so many patent medicines but without any relief Take Suvarna Vasanta Malti one pill twice a day

with honey and Rasayana Churna 3 grams with honey morning and evening Take normal balanced diet and if you are not taking rice you should take it

NASAL CONGESTION

J G G., Bombay

You are suffering from nasal congestion and it has been diagnosed as deviated nasal septum for which ENT specialist has advised operation but you want to have some simple treatment Put Anu oil 3 drops in both the nostrils and have inhalation

For the peptic ulcer you are having take Swarnasutasekhar 1 Pill Jahar Mohra Pishti 2 rattis and Praval 2 rattis all mixed together with honey

Regarding the pain you are getting in the shoulder and left arm also in the cardiac region proper diagnosis should be made and then only medicines can be prescribed

DRYNESS OF SKIN

G R M Jamshedpur

Your mother who was suffering from diabetes mellitus now has dryness of skin and there is itching sensation all over You have tried the antifungal treatment but with no success She is 58 and strictly vegetarian Given her Gandhaka Rasayana 4 rattis with honey morning and evening with powders of Karela Neem and seeds of Jambul all powdered together (1 to 2 teaspoons) morning and evening Also give her pure Shilajit 6-12 rattis morning and evening

HYDROCELE—II

H R S Ulhasnagar

Your hydrocele is in a much advanced stage and hence you have no other go than operation You may be interested to know that in Ayurveda also operations are suggested for conditions like hydrocele hernia piles and other ailments (Ref SUSHRUTA SAMHITA) Modern science has only made an advance in the introduction of anaesthetic whereby no pain is felt during operation Otherwise the instruments methods employed etc by modern science remain the same as mentioned in ayurvedic surgery You may therefore give up all fear of operation If I suggest an operation for you in your present condition it is also purely an ayurvedic advice

PHLEGM IN THROAT

G K N Bombay

You are having continuous formation of phlegm in the throat and it causes wheezing during the night though the colour of the phlegm is pure white Your complaint is four years old

Take Chandramrita Pills 2 each after principal meals with 1/2 oz of Draksharishta in equal quantity of water Take Sitopaladi Churna 6 rattis with Abhrak Bhasma (100 puties) 2 rattis and

Sabarshringa Bhasma 2 rattis morning and evening with honey followed by a cupful of milk, tea or coffee, whatever is suitable to you. Avoid curd, buttermilk, gur, sugar, lemon, cold drinks, pickles, chillies and fried things from the diet. You can take ginger, black-pepper and pepper. Do gargling with salt water. Avoid sweet-meats also.

Regarding your query, Saptamrita Loha is available with all the leading pharmaceutical concerns.

MENTAL WELL-BEING

S. V. N., Calcutta

I learn from your letter that recently you have not been keeping well and you attribute it to your mental upset rather than any physiological abnormality. You have described the circumstances which put you in an embarrassing position. You have tried various tranquillizers without any effect.

In a query about Insomnia, I have clarified about hypnotic drugs and those remarks apply here also. You might have noted that I am not in favour of going in for tranquillizers for troubles like yours. The following lines from "Today's Drugs", page 99, are self-explanatory: "The prolonged administration of tranquillizers except for schizophrenia or other chronic illness should be avoided. Many tranquillizers are prescribed for or requested by patients in whom a clear diagnosis of psychiatric disorders cannot be made. In the area between mild neurotic illness and normality where symptoms arise from social or environmental stress, drugs which are potentially toxic or addictive must be prescribed with great caution. It is wise to remember that the relief of feelings of anxiety and tension which follows the taking of a history and the administration of a drug may be due not to the pharmacological action of the drug but to the psycho-therapeutic effect of the consultation. In such circumstances a placebo or no drug at all would be more appropriate".

sleep Secondly, every known drug which depresses the central nervous system and relieves the mind from care and worry can become a drug of habituation and addiction in susceptible subjects Claims for any new hypnotic that it does not cause addiction should always be received with caution until it has been in general use for a considerable time Finally any drugs which in therapeutic doses cause sleep in overdosage will cause severe depression of the nervous system and thus is likely to become a means of attempted suicide in the hands of those who are either foolish enough to make the gesture or sufficiently depressed to do it seriously The thalidomide tragedy is a reminder that apparent safety in one direction is most often achieved only by increasing the dangers in another'

I have taken the above quotations from the British Medical Journal and need hardly add anything to justify my attitude towards tranquillizers, hypnotics and mood elevators It is better that you try to get rid of the embarrassing circumstances in which you find yourself rather than go in for tranquillizers hypnotics and the like The Ayurvedic approach to the whole problem is entirely different In the ancient times even drugs like *Bhang* (*cannabis indica*) were used for the purpose of enjoying a state of super joy *Cannabis indica* is grown in India and mixed with badam (Almond), black pepper and saunfa along with rose petals a specific *Thandai* is prepared which is given to increase appetite improve digestion and general health It is usually taken on an empty stomach and the results are experienced within half an hour to one hour The person gets a voracious appetite Taken in proper dose it gives a feeling of well-being in excessive dose it causes intoxication the individual laughs a lot dances jumps and feels hallucinations and illusions and sleeps soundly Sometimes an overdose produces an adverse effect

Pure *Bhang* taken in moderate quantity has been found to be a useful remedy in cases of sprue and mucus colitis but it should be taken under expert supervision Unani hakims use this in the *Majuns* as an ingredient to give an aphrodisiac effect It certainly increases sex libido and facilitates erection However, it should be borne in mind that the feelings of exhilaration and super joy brought about by this hemp are not desirable and should be avoided as far as possible *Bhang Ganja Charas* etc are also used as narcotic

I would advise you to take Ashwagandharishta 1/2 oz with water morning and evening and Navajeewan Rasa 2 pills after principal meals with water

The combination of Navajeewan Rasa is very simple Take dry ginger black pepper and pepper in equal quantities pound them and take the powder 6 grams Also take Loha Bhasma Rasa Sindhur and purified Nux Vomica each 2 grams Mix all these together and rub them in the juice of fresh ginger After mixing very well,

prepare pills of 3 grains each 2 such pills after principal meals, with water, will give you stamina, strength, vigour and vitality and keep you jolly and cheerful. It will increase the appetite and improve digestion. The assimilation of food juice will be normal and the blood will improve. It will especially remove a feeling of fatigue. Nowadays lot of mental workers, professors, lecturers, solicitors, advocates and students complain of drowsiness, lack of concentration and loss of mood. If they take Navjeevan Rasa regularly for a period of a month or two, they will obtain relief. It will also cure diminished sex libido and normalize sexual life.

The above formula is a classical one described in Rasa Tarangini and the author has used it with great success in cases of general weakness. As the name implies, Navajeewan Rasa offers new life and hope to people suffering from various psychosomatic disorders. However, it has not got any immediate effect like so-called effective tranquillizers or mood elevators but it produces its own effect by improving the physiological functions and by proper rejuvenation. It is particularly suitable for persons suffering from low blood-pressure and it removes flatulence.

A lady aged 74, thin, weak and emaciated, all of a sudden started getting giddiness and fainted and collapsed. The family physician attending on the patient noted the high blood-pressure and this unconsciousness was attributed to cerebral thrombosis. While treatment was going on under the personal supervision of a specialist, paralysis set in and one side of her body was motionless. The blood pressures which remained at 230/150 went suddenly 100/90 and all hopes were given up. Treatment was started with Hemagarba Potali Rasa which was rubbed in the juice of ginger and given with the juice of tulsi and honey every one hour. The pulse which was imperceptible in the beginning of the Ayurvedic treatment, started beating heart sounds became audible and the blood pressure which had gone down returned to 130 systolic and 90 diastolic after two or three days of the above treatment. The relatives who had gathered and the modern specialists were amazed to see the wonders of Ayurveda. This case is on record and was witnessed by several top-ranking Consultants. The author is proud to say that this lady is still alive. After the return to normal pulse a further course of ayurvedic treatment was given with Maharasnadiquath, Dashmulquath and Punarnavadiquath (all these three were mixed and to 1-2 tolas of the powder, 2 glasses of water were added, boiled and reduced to quarter and divided into 3 to 4 doses per day), powder of Brahmi Vati (with gold and musk) Ras Raja Rasa Yogendra Rasa and Brihat Vata Chintamani (each half a grain rubbed together and given in honey), followed by a massage with Maha Narayana, Maha Visha Garbha, Maha Masha and Maha Laxadi oil mixed together, over the affected parts. This was continued for a few days and the patient has returned to normal health, and as we say she is still alive.

Another noteworthy case where Ayurveda excelled is that of a young lady of 22 years of age who was keeping quite normal health and was examined periodically throughout the last few months of her pregnancy. There was nothing abnormal with her and she delivered a healthy child but immediately afterwards fever started. It was not puerperal sepsis because she was kept in the maternity ward of one of the best hospitals in Bombay where every care was taken and periodical checks did not reveal anything abnormal. Unfortunately, however after three or four days the patient became unconscious and it was declared as a case of increase of urea in urine and blood. Latest antibiotic drugs for kidneys were administered without any result at all and the case was given up as hopeless. At that juncture the services of an ayurvedic physician were called for. He gave Brihat Vata Chintamani 2 grains Mukta Pishti (Pearl) 1 grain Suvarna (1/2 grain) and Raupya (1 grain) Bhasma all mixed together with the decoction mentioned above (The patient no doubt was on oxygen only a few hours of life were there according to the modern physicians who attended on her and even the Dharma Gurus

had been called in to give the last blessings). To the astonishment of all, 3 to 4 doses of this Ayurvedic medicine brought back consciousness and examination of urea in blood showed it to be normal and the lady left the maternity hospital after the stipulated ten days in a fit and normal condition as a result of the Ayurvedic treatment for a few days

During my addresses on Ayurveda to various Rotary and Lion's Clubs, I have been asked if Ayurveda has any place in this advanced age of atomic inventions, television, radios, telegraphs, telephones, telex etc although it might have survived in the bullockcart age, when there was no airconditioning, no electricity and so-called modern facilities. People forget the simple fact that the effect of a particular herb or drug on the human body in terms of physiological and psychological actions will remain the same in spite of inventions, research and scientific progress, and we should not give up what is contained in our ancient glorious heritage simply because newer and newer drugs are available in the market as a result of modern research. From the period of the introduction of Sulpha drugs, Penicillin, Streptomycin, Tetracycline, Chloramphenicol and other broad-spectrum antibiotics, the picture of treatment has altogether changed and occasionally the lives of people suffering from illnesses like meningitis have been saved but that does not solve the problem. In the humble opinion of this author, the use of these broad-spectrum antibiotics is so much in vogue that the syrup of Sulpha Penicillin or Tetracyclines is straightaway started on a child suffering from sneezing in a maternity ward. These drugs are so freely used even in minor ailments that a different history will

making Ayurveda complete. This cannot be done as in the first place these so-called anti infective drugs do not agree with the basic principles of Ayurveda. It is a clear-cut definition of Ayurveda that a person maintains his normal health due to the equilibrium of Tridoshas Vata Pitta and Kapha and any derangement or vitiation of these Doshas brings about an imbalance of Doshas and results in disease. The Doshas are deranged by etiological factors and Ayurveda has described these factors separately for each disease. It is not merely the invasion of bacteria from the external world into the human system that causes diseases and drugs like Brihat Vata Chintamani Yogendra Rasa and Hemagarba Potali Rasa do not have the action of killing bacteria. Even so with the treatment with these ingredients and drugs the so called infectious diseases have been controlled and cured. The ancient sages were not ignorant of infection as such and I quote from Sushruta Samhita

‘Kushtam (leprosy) is a highly dangerous disease the contagion being usually communicated through sexual intercourse with a leper or by his touch or breath or through sharing of the same bed and eating and drinking out of the same vessel with him or through using the wearing apparel unguents and garlands of flowers previously used by a person afflicted with this dreadful disease. Kushtam fever, pulmonary consumption, ophthalmia and other Aupasargika diseases are communicated from one person to another.”

From the above it is very clear that the genius giants of the indigenous system of medicine were quite conversant with the spreading of pulmonary tuberculosis conjunctivitis leprosy and various fevers from one person to another. Giving a further list, they have declared measles small-pox erysipelas syphilis and scabies as spreading from one person to another. Yet they gave importance only to the imbalance of Vayu Pitta and Kapha in the body because though the above diseases spread from one to another, in a group some got the disease while others did not — a phenomenon explained by modern day science as due to immunity.

Thus the Ayurvedic view-point differs very much from the modern system of medicine. Various types of fevers have been described. Fever is a symptom according to the modern system of medicine, where the temperature of the person is above normal while it is considered as a disease in itself by Ayurveda. Ayurveda says that which burns and heats up the body mind and organs is fever and in this terminology if there is a burning sensation in the mind and the patient feels himself warm it will be called Manasajwara according to Ayurveda.

In the days of epidemics and epidemics of influenza popularly known as Flu several deaths have taken place. The most well-known Ayurvedic ready-made preparation known as Maha Sudarshan Churna (powder) 3 - 6 grams morning and evening has been not only found

efficacious in relieving the fever but as a preventive measure also, even today in cities and villages many people, during the monsoon period, take this powder 2 - 4 grams on an empty stomach. It contains about fifty bitter ingredients, of which the main one is Chirayata (San. Bhunimba Kirata Tikta, Hin. Chirayata; Mah. Kiraita; Guj. Kariyatun, Beng. Chireetta) Chirayata is a well-known herb. Real Chirayata is found in the Himalayas and through Nepal it comes to the Bengal market. It is very efficacious and very bitter. (The fresh Chirayata available in the markets of Bombay known as Olechirayata in Marathi is a different type and that is the Kalmegha which we have discussed at length in the Section of Home Remedies).

Chirayata is an appetizer, digestive, bitter, tonic, diaphoretic, brings clear urine and motion, stops fever, and is very useful in swelling, worms, dyspepsia, indigestion, anorexia and burning sensation. In the case of patients suffering from malarial fever, Chirayata has been used with success. My revered father, late Valdia G. K. Thakkur, described in one of his writings that the powder of Maha Sudarshan Churna 3 grams daily in the morning on an empty stomach keeps the patient very fine and fit in the monsoon season, especially when fever is prevalent in an epidemic and endemic form. In the beginning due to its very bitter taste, it becomes difficult to take it but gradually one gets accustomed to the bitter taste and does not complain afterwards. Regular intake of this bitter tonic keeps the digestive tract normal, there is normal appetite and the whole day the patient is energetic. The use of quinine has resulted in plenty of side reactions—deafness, increase of heat in the body etc — whereas this bitter tonic mixed with Kadu, Neem, Giloy etc not only stops the fever but also produces a tonic effect and the patient returns to normal activity much sooner. (Those who cannot take mere powder may adopt the following procedure. Take Maha Sudarshan Churna 1/2 to 1 tola, boil about 4 ozs of water and when it has started boiling, the powder should be put in the boiling water, taken out immediately and cooled. This is known as "Phanta" or infusion method in modern day terminology. This can be divided into 3 doses and taken 3 times a day).

'Ayurveda is a complete science in itself. It is a foolish attitude to criticise Ayurveda on the part of practitioners of other systems of medicine without studying what Ayurveda itself is'

and referring to the so-called life saving drugs he said

'The tragedy of Thalidomide is just before us. The so-called drastic drugs are sometimes more dangerous than the disease itself and they should be used with great precaution and care'

These are a few extracts I have quoted

It is a tragedy that crores of rupees are spent on research on modern medicines in India and not even 1/100th part on other systems of medicines like Ayurveda, Unani, Naturopathy etc. Not a day passes when a Minister here or a leader there does not advise the Ayurvedic practitioner to do research but no aid is forthcoming. However, the author is of the opinion that Ayurveda has stood the test even in periods of slavery and destruction and is alive today. It is based on facts and its principles are based on everlasting truths.

We have so far been saying things in favour of Ayurveda but we hope that it will not strike any reader as if we had been trying merely to make out a case for it as an advocate does for his uncertain client. This is far from being our real intention. We also do not wish to make any invidious comparison between this system of medicine and the others, particularly allopathy. We feel however that Ayurveda should not suffer by default—specially on the part of its votaries. It can offer something genuinely useful for the well-being of human beings and it would be a grave mistake if we allow it to fall into disuse or be an object of ridicule or indifference or suffer because of ignorance on the part of those who have something to do with the dispensation of funds for research in medical fields. It should get equal recognition, status and patronage at the hands of policy-makers and patients alike.

If we go into the history of the rise and fall of this system, we find that it flourished very well from the times of Atreya, Sushruta and Vagbhatta, beginning from at least 600 BC to the 17th Century AD, the time of Bhava Mishra and Sarangadhar. Throughout this long period it enjoyed an enviable position with the result that it went on growing and did not remain stagnant. The system as a whole was enriched by clinical observations and research and it became a mighty edifice wherein everyone needing help could find succour and solace. The decline began with the arrival of foreigners who, as usual, tried to create internecine misunderstanding and conflict between the various practitioners. This also led to the self-protective behaviour of the tortoise which withdraws into its own shell when attacked. The then practitioners developed an attitude

by which they refused to share their knowledge with others and jealously guarded whatever valuable formulae etc they had in their possession and kept them as family secrets. This naturally affected the growth of the system, as it was concerned more with preservation of what it had at the cost of its propagation and progress.

The ayurvedic practitioners also had another fear—they did not want that every layman should start preparing medicines in his own way and misuse them. This came to be a real problem against which the true lovers of the system had to guard it.

In addition there was the inimical and positively injurious effect of the foreigners who in every way went against it and discouraged and even destroyed it. It is well-known that Mughal princesses used to burn books on Ayurveda and other Sanskrit literature to heat the water for their bath tubs! This process was further accelerated by the British who did everything possible for the annihilation of the culture of the country they had conquered. It is a long and sordid history but we do not wish to dwell on it any longer. We only wish to offer an answer to those who wonder why Ayurveda with its vaunted efficacy could fall to such low levels.

We would also like to refer to certain other factors which are at present responsible for inhibiting its growth. Perhaps the most important of these is the lack of a standard pharmacopoeia. Though some good work has been done by certain outstanding workers much remains to be done to prepare a really authoritative, systematic and comprehensive work on this subject. Then there is the problem of supply of genuine drugs. Spurious drugs are often passed off as good and this has very much affected healthy growth of the system. In addition, some persons take undue advantage and indulge in undue commercialization of the practice by putting on the market cheap substitutes and substandard products. There is also the problem of adulteration especially of those drugs which have to be brought from long distances or imported. It is extremely difficult, for example to get such ingredients as pure musk, amber, shilajit, vansslochan or even honey.

If, therefore the worth and efficacy of Ayurveda have to be established it is essential that these evils must be checked. After all the system has something unique to offer—not merely a few herbal or mineral preparations but a whole approach to the problems of health and disease and in order to succeed in this, the Government, the practitioners as well as the public have a definite part to play.

Constructive criticism is always welcome and in this connection we are reminded of the famous dilemma with which those who burnt down the well-known Alexandria library confronted its keepers. If, so the argument went, the books contained what was already there

in the Holy Book they were superfluous and if they had something else, they were sacrilegious. In either case they deserved to be destroyed. This precisely seems to be the dogmatic attitude of many modern practitioners of the so-called scientific medicine to Ayurveda in India. What is of value in it we already have so they argue for the rest it just has to recommend potions like those brewed in the witches' cauldron — of no true worth for the alleviation of human suffering.

Ayurveda lays stress on examining the patient as a whole. In this way while examining the patient not merely the symptoms or the other points of disease are kept in mind but the entire outlook of the patient is sought for. The Ayurvedic physician has to decide which of the Doshas is in excess in the diseased condition and which of the remaining Doshas are in deficit. Accordingly his effort will be to bring down the Dosha in excess to the normal level and to enhance the deficient Doshas also to the normal level thus maintaining the Tridoshas' equilibrium whereby the patient remains healthy. To understand the patient as a whole, is the physician's first and foremost task but how and in what terms? Not merely as a victim of adventitious factors like germs etc., but as a complex of certain basic factors which are liable to derangement and disorder through various causes such as age, diet, climate, season and the rest and having done this to go on to prescribe the matching modes of treatment to restore him not only to a state where his particular complaint has disappeared but to a condition of happiness wherein the body and the mind are equally involved. Ayurveda is a modern 'must' because its appreciation and practice can materially contribute not only to the mitigation of disease but more positively to regeneration and revitalization of the individual as well as society.

SECTION THREE



ESSAYS
&
ARTICLES

NATURE OF MAN

It has often been said that Indian philosophical systems merged pure thinking and practice into one another and metaphysics suffered because no clear cut cleavage was recognised between metaphysics and morality between intellectual speculation and the consideration of the means of *moksha*. This however implies no genuine disparagement of the various *darshanas* since in this field compartmentalization would be tantamount to falsification of reality. If we remember the great names in Western thought—names like those of Plato Spinoza and Kant for whom no such separation existed and also if we notice the sense of futility and frustration that has sprung up in the philosophical world in the wake of Logical Positivism and Existentialism and sterile verbal jugglery that now pervades the scene we shall be convinced of the truth of what we have said. Indian thought very luckily has been free from this blemish and there is no better proof of the validity of this approach than the synthetic and comprehensive attitude found in the various fields of our thought. This may be illustrated by the approach which Ayurveda adopts to problems of health and disease. For here there is no separation between philosophy religion and the various fields of applied science and action.

In a famous passage Hamlet one of the most complex characters created by Shakespeare even when dejected by the information he got from the ghost of his father that the latter had been a victim of a murder most foul could not yet suppress his sense of wonder at the greatness of man.

'What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world the paragon of animals!'

What can be the underlying basis of such an attitude to man which can save us from misanthropism and provide a justification for true faith in the future of mankind? Surely not a blind acceptance of the illegitimate conclusion that has been drawn from Darwinian evolutionism which sees man as *primus inter pares*—first among the birds and beasts of the forest or as no more than a mere aggregation of mechanical atoms dancing in a maze without purpose and without meaning. Rightly did Aristotle recognise *nous* as the distinguishing feature of man. The Indian approach has however gone further in this direction and this is reflected in the Ayurvedic texts.

Man according to Atreya is but the macrocosm in miniature and therefore a composite whole of the twenty four elements consisting of the mind the ten organs of sense and action the sense

objects and the eight subtle constituents of his inner being, viz Atma, Buddhi, Ahankara and the five subtle elements. Let it be noted that in his discussion of the nature of man, no one particular philosophic system was adopted solely, by Atreya, but he took over from them whatever could fit in with the main purpose he had to pursue, though there was a tendency to build up a syncretic Vedantic view by harmonizing the Nyaya-Vaisesika categories with their Sankhya counterparts.

What are the fundamental characteristics of the self? The Buddhist doctrine of momentariness denies permanence to it but this concept instead emphasises its reality. As Atreya puts it "In the absence of a continued doing and knowing individual, there would be neither light nor darkness, neither truth nor falsehood neither birth nor death, neither bondage nor release." The instruments of the doer are many and varied but agent is always the same. Secondly, the self is the knower, proceeds from its contact with the instruments of knowledge, viz the senses, the mind, and the understanding. The self is also causeless and eternal. But this seems to contradict our experience of the inevitable dissolution of the individual. How can we reconcile the two positions? This is the crux of the problem and needs to be understood if the predominant Indian view is to be appreciated. It appears that there was a general *weltanschauung* that pervaded Indian thought long before the emergence of the various *darshanas* and is found in the Upanishads the *Gita*, etc. According to this the aggregate, man is constituted of two parts the knower and the known the latter being also called the field (or *kshetra*) in these texts. It is worthwhile to distinguish between the self and man and only by making this distinction will we be able to account for the empirical facts. This reminds one of a well known theory regarding the nature of 'mind' (as understood in Western philosophy) proposed by the eminent Cambridge philosopher, C. D. Broad. Discussing the various data provided particularly by psychical research in the nature of death, he was struck by the kind of messages received when he had seances with some mediums and to account for them, he thought that probably such a theory would be able to explain them. The Indian seers have all along propounded a similar view, though on a much broader basis—that self is at once both individual and universal and is manifested as human only in relation to the limiting conditions.

Well may one ask, 'how is such a view relevant to the conditions of contemporary life?' To us it has two very significant implications. First it provides the real intellectual as well as emotional ground for faith in the worth and value of the individual. Man is not a mere beast but a 'child of splendour and flame' a veritable 'trailing cloud of glory'. More than any communist or socialist philosophy, it upholds his dignity and greatness.

The other thing that follows is the concept of *swadharma* which involves that there is nothing that is high or low mean or not worth doing so long as it fulfils a proper purpose. It is not without reason that many of the saints of India were not fulltime saints only they continued to ply their vocations and trades. Kabir was a weaver Dhano a butcher and Namdev a tailor turned into *bhakta*. The Indian view of man ennobles and sanctifies all honest labour and action and turns it by leavening it with right attitudes into service of mankind which is therefore also service of the Lord.

WOMAN

in

ANCIENT INDIA

Freud one of the greatest psychologists of the modern period who did so much to develop depth psychology and started a revolution in our thinking about man is reported to have said that with all the investigations he had made he had not been able to find out what exactly a woman really wants

The poets have rightly invested her with an air of mystery and in spite of all that has happened to bring about equality of the sexes, she remains something not quite understood and poets and philosophers continue to paint her in different colours

Kalidasa in his *Shakuntala*, built up an image of a true and dedicated wife whom fate ill-treated but who kept up her sincerity and devotion until the very last. In Shakespeare, on the other hand Hamlet cried 'Frailty, thy name is woman!' Here we find such a wide array of women of different natures and dispositions that we are left wondering about their infinite variety

The cunning Lady Macbeth whose 'overvaulting ambition' led her husband to commit the murder of the king who was in their castle as a guest is a far cry from the innocence incarnate that was Desdemona. Even the three daughters of King Lear are a wonderful study in contrast. When he asks them "Which of you shall we say doth love us most?", Goneril tells him that he was dearer than 'eye-sight space and liberty' and Regan follows suit. But poor Cordelia whose love was more ponderous than her tongue could only reply 'I love your majesty according to my bond, nor more nor less'. We find the same study in contrast in all the other plays as well.

We find the same ambivalent attitude to woman in ancient India and we have many voices each speaking differently about her. The differences between man and woman in respect of both primary and secondary characteristics and consequent upon them, those that show themselves in social, intellectual and vocational fields have naturally impressed themselves on those who have chosen to write about them.

The great Manu for example, exhorted that women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law who desire their own welfare and he added that where women are honoured there the gods are pleased but where they are not honoured no sacred rite yields rewards.

He saw the need of conjugal happiness and rightly said, "In that family where the husband is pleased with his wife, and the wife with her husband, happiness will assuredly be lasting" At the same time he also advised that day and night women must be kept in dependence by their males and if they attach themselves to sensual enjoyments, they must be kept under one's control—thus recognising that the purity and sanctity of woman must be jealously guarded

We see thus that in India both the attitudes have prevailed of giving her a privileged position by virtue of her charm delicacy and softness and sweetness of temper, at the same time there was always a fear about her as about any other prized possession In the latter mood, man thought of her as the weaker vessel, to be protected, adored and generally treated at someone meant to satisfy man's desires

The various texts of Ayurveda contain many references to her, bringing out the peculiarities of her growth, ageing and constitution, the diseases she is vulnerable to, modifications of medication and dosage and the specific physiological and pathological changes occurring during pregnancy It was noted that in physical and mental development as well as in the process of maturation, man is slower "A wise physician should know that a man of twenty-five years of age and a woman of sixteen years of age have attained to an equal stage of conjugal maturity"

While speaking of Vata diseases, Atreya says that her position of dependency on man, her lack of opportunity for enlightenment, and her natural inclination to shyness, delicacy and modesty, impose restrictions on the prompt discharge of her natural urges—these we know her aetiologically connected "Gulma born of vitiated artava occurs only in women and not in men," because of their peculiar anatomical features. Her constitution being more delicate, medications are to be made milder for her and in this she is to be treated like kings, kingly persons and great men'

It is when referring to her many-sided nature that Atreya speaks of her as unsteady, tender, wavering easily disturbed and generally delicate Some of the women were to be trained in the art of entertaining and lightening the burdens of man—and these had to be "clean, loving, beautiful, young and well trained women decked in fine clothes, jewels and flowers suitable to the season" This did not mean pandering to man's lower nature but rather provision of a consolator and companion in times of sorrow and distress.

When selection for marriage was to be made, she was to be akin to her husband in qualities of both head and heart, amenable to and pleased with his ways, who could enthrall all his senses by her excellent qualities She is the only object in whom the delectable qualities of all the senses are found together No wonder she can work

even as a therapeutic agent when there is aggravation of the Pitta-dosha, especially fever. In winter, "one should drink wholesome Sîdhu and enjoy the youthful loveliness of women and gardens," we are told

Physicians were enjoined "not to indulge in laughter or jokes with women nor stay long with them nor should they accept gifts other than food from them."

As the propagator of the race, woman earned high respect and childlessness was frowned upon; the man without progeny is like a solitary tree that yields no shade, bears no fruit and is devoid of any pleasant fragrance. Hence Atreya waxes eloquent over her and says that in her are established righteousness, wealth, auspiciousness and the two worlds—this and the other

All these references add up to one conclusion that the ancient thinkers realized her distinctive nature and temperament and made her not a competitor of man but his companion and complement. Recent psychological work confirms this attitude and various studies made of sex differences in respect of intelligence, emotionality and the like, bring out the various abilities in respect to which the two differ, but working together, their separate efficiency is considerably enhanced.

BODY, MIND and MEDICINE

SOME of the last words attributed to our late beloved Prime Minister, Lal Bahadur Shastri, are: "We must now make efforts to win peace with the same vigour and energy as we did to win the war" The modern world, torn by conflicts and cold as well as hot wars, yearns for the day when the ordinary man and woman can follow their varied ways without the spectre of war constantly haunting their uneasy minds But, after all, wars begin in the minds of men, and nations and states can attain true peace only when the individuals concerned are in a condition of contentment and peace. Plato the great Greek philosopher, well emphasized this when he said in "The Republic" that "the State is the individual writ large"

To the physician the problem presents itself therefore in a concrete way as a mode of approaching the person as a whole so that he can function efficiently and as a healthy happy being in his social milieu It is well recognised that of the patients who visit a doctor for any ailment, about 50 per cent have a complicating psychological factor involved If we refer to the figures which have been collected in the United States, it has been estimated that one out of every five or six people suffers from some type of behaviour disorder, though some put it as still higher as one in three or four Psychosomatic disorders alone account for about 20 million sufferers

In view of these figures it is not surprising that whereas the eighteenth century was spoken of as the Age of Reason, the nineteenth as the Age of Progress, the twentieth is characterised as the Age of Anxiety Our literature, our tastes in fashion in Art, in the cinema and our attitude to religion all reflect this fact of inner restlessness that tosses the individual from one torment to another, seeking temporary relief in sedatives, tranquillizers and mood elevators. How many persons nowadays begin the day with an energizing pill and end it with a hypnotic?

Now the uniqueness of Ayurveda—the Science of Life—lies precisely here to see the intimate relation between mind and body and when treating the one, to always bear the other in mind Rajas and Tamas are according to this view the ill-humours of the mind even as derangements of Vata, Pitta and Kapha are of the body Hence the problems of securing peace of mind is not merely one of spiritual penance or austerity or religious practices but rather of recognition

of the interrelation between mind and body and making a well-coordinated attack on it. We shall be able to realize this still better if we analyse the source of human suffering.

Two concepts which have come to dominate present-day psychiatry are 'stress' and 'anxiety'. Selye in his study of the former refers to General Adaptation Syndrome which is so intimately connected with the body's resources to cope with the challenges posed by an inclement environment. When the stress becomes too much for the organism to endure, we have various disorders. It is worth noting that even the problems posed by so-called emotional situations call forth these mechanisms and the organism's capacity to survive the strains integrally will be determined by these physiological resources. If we examine, on the other hand the roots of 'anxiety', we find the same psycho-physiological basis. The nature of 'anxiety' has been a dominant concern of the psycho-analyst, the existentialist and of the extreme environmentalist alike. Freud saw that anxiety was mainly due to repressed libido. Another eminent psycho-analyst, Karen Horney, sees the origin of it to lie in cultural and competitive factors inherent in modern life. The Existentialists, on the other hand, trace it to man's fear of Non-being or more simply, death. Simply considered they all hark back to the biological roots of behaviour and attribute our lack of peace to the fact that we do not come to terms with our earthy, material self. Our whole attitude to the true values of life and their appraisal is lopsided and misleading. This is, for example, what a well-known writer, Maurice Girodias, has to say in the prestigious *Encounter* in defence of pornography: "We are erotic units, *homo eroticus*, related to an universe made entirely of similar units. We belong to an erotic society, more surely than to any race or nation." What a far cry from the noble reality regarding our origin such as the poet realized when he said

Life like a dome of many-coloured glass

Stains the white radiance of Eternity.

No wonder Atreya connected good health with moral living and we can see that if man is to regain his true nature as 'ananda', and enjoy genuine inner peace he must not just resort to tranquillizers which can but create a vicious circle, but come to terms with the Divine in him.

USE AND ABUSE

of

TOBACCO

Cigarette-smoking has become one of the most controversial topics of the day. On the one hand, there are the consumers who would not mind taking some risks for the sake of the comfort or pleasure they derive from smoking, and also the cigarette manufacturers who have built up huge business, and on the other, the findings of various medical authorities that smoking is definitely connected with lung cancer, heart troubles and other physical ailments.

Tobacco is said to diminish appetite, decrease digestive power, create nausea and hamper the physical functions of the heart and lungs. Black spots under the eyes, weakening of Gnanendriyas or the sense organs, tonsils, ulcers in and foul smell from the mouth, dull, thick, yellow and dirty skin are all attributed to the use of tobacco.

Indeed, those who carry on the fight against tobacco have gone to the extent of saying that if one is anxious to see an early end to one's life and reduction in one's mental and physical powers, then one cannot do better than become a tobacco addict.

Statistics have been collected to show the dangers of smoking. Roger William Ellis and Lois Mattox Miller say:

"Nicotine is the essential ingredient of tobacco. It is what makes tobacco tobacco and not just another weed. When one smokes most of the nicotine escapes into the air. About a third goes into the mouth, where a little is absorbed. Of what goes into the lungs, perhaps a fifth is absorbed. The hotter the burning surface, the more nicotine is taken into the system. Thus, the faster one smokes, the more nicotine one gets, smoking twice as fast results in ten times as much nicotine. And the closer to the end of a cigarette one smokes, the more nicotine also, because the butt, having filtered the first part of the cigarette, has more than its share of nicotine."

They then describe the poisonous nature of nicotine in the following manner.

"In pure form nicotine is a violent poison. One drop on a rabbit's skin, throws the rabbit into instant shock. If the nicotine content of a trifle more than two cigarettes were injected into the bloodstream, it would kill a smoker swiftly."

"If you smoke a packet of twenty a day, you inhale 400 milligrams of nicotine a week, which in a single injection would kill you as quickly as a bullet."

"In factories which make nicotine insecticides, cases of acute poisoning occur now and then. One worker sat on a stool the concave seat of which held a little spilt nicotine. In less than two minutes he fell to the floor, blue in the face, apparently dead. Rushed to the hospital he recovered quickly, as one does from light nicotine poisoning. But when he returned to the shop and put on those nicotine-soaked trousers again, again he fell headlong to the ground, and had to be revived a second time."

Another authority says "No doctor claims that smoking soothes the throat. The argument hinges on the extent to which cigarettes irritate the throat. If you smoke a packet a day, you take in 840 cubic centimetres of tobacco tar in a year. That means that you have drenched your throat and lungs with 27 fluid ounces or 15 full cocktail glasses of tobacco tar containing benzopyrene." And benzopyrene according to this authority, is a greater threat to heavy smokers than nicotine.

The Royal College of Physicians' Report stated unequivocally

"Cigarette smoking is a cause of lung cancer and bronchitis and probably contributes to the development of coronary heart disease and various less common diseases.

"Cigarette smokers have the greatest risk of dying from these diseases, and the risk is greater for the heaviest smokers.

"The many deaths from these diseases present a challenge to medicine. In so far as they are due to smoking they should be preventable.

"The harmful effects of cigarette smoking might be reduced by efficient filters by leaving longer cigarette stubs, or by changing from cigarette to pipe or cigar smoking."

The other group argues whether those persons who do not smoke or consume tobacco in any form do not get lung cancer or suffer from the other diseases claimed to be due to smoking or consumption of tobacco and the answer is that these diseases are more prevalent among those who use tobacco.

The reply given to the question, "If nicotine is such a poison, then why doesn't smoking kill us?" Is that 'the remarkably adjustable human body can gradually build up a tolerance for larger and larger doses of poison and further because in smoke it is not accumulated in sufficient quantities'.

According to Ayurvedic theory, tobacco is hot pungent narcotic, bitter, causing nausea vomiting and reducing the power of eye-sight. These effects can be seen usually in a person using tobacco in any form.

Tobacco increases Pitta and to those who have Pitta Prakriti in predominance, tobacco would certainly be harmful. But tobacco is

anti-Vata and anti-Kapha It will decrease Vayu and Kapha and hence it suits people of Vata and Kapha Prakriti, more so the latter

It is claimed by scientists that while we smoke or consume tobacco in any form the sugar in the blood increases and consequently we feel a sort of well-being but soon as the effect is over, the sugar in the blood falls resulting in a feeling of discomfort and weakness and hence one has to resort on and off to smoking or to the use of tobacco in some other form

The question may naturally be asked if there is any remedy in Ayurveda to stop the habit of consuming tobacco, to which my answer is Any preparation containing *Nux Vomica* (*Vishatinduk*) like *Agni Tundi Vati* 2 pills after principal meals with water will give one stamina, feeling of well-being and slowly and gradually enable one to do away with tobacco But with some persons, this, in turn, becomes an addiction So, while getting rid of one habit, another is formed Therefore it is strong will-power that is needed above all to get rid of the tobacco habit. Again, opinions differ as to whether one should stop tobacco abruptly or by degrees Ayurveda advocates the slow and gradual process

In conclusion, according to Ayurvedic theory, those people who have already had coronary trouble or are suffering from diabetes or high or low blood pressure, should slowly and gradually give up tobacco

There are also varieties of tobacco, some being very strong, pungent and bitter and very hot in action Those who are smoking in very moderate quantity and with whom it has been a habit for many years need not worry much about it.

But those who are very heavy smokers those who have responsibility on their head of their own family or business, those who are endowed with a massive and plump body and those who are of the *Pitta Prakriti* must be careful about the use of tobacco in any form

It has also been found that the tobacco habit is developed in childhood. So parents and teachers would do well to ensure that children do not indulge secretly or otherwise in the consumption of tobacco

FAMILY PLANNING

and

THE ROLE OF AYURVEDA

Many readers have asked me about medicines which could be used to induce abortion but I always decline to answer the query. That was of course consistent with the principles of Ayurveda because 'Ayurveda' means the Science of Life ('Ayur' meaning life and 'Veda' sacred science). Ayurveda aims at giving life not taking away life. It never promotes killing whether it be fetus, infant, child, young or old.

The author had an invitation from the Ministry of Health and Family Planning of the Government of India to join a Seminar of leading Ayurvedic physicians, Unani hakims and Sidhas which was held at Delhi in the third week of this month. About 200 delegates participated in the Seminar.

Dr S Chandrashekar, the then Union Health Minister, welcomed the representative of the indigenous systems of medicine. He declared he had no prejudice or bias against any particular system of medicine. He thought the indigenous system of medicine would be able to make some contribution in the field of family planning.

A few years ago he had declared a handsome prize for a satisfactory recipe and he had received 360 replies of which some were noteworthy. But he himself could not carry out the mission further. Then, as the Government of India has now a national Family Planning programme, he felt that Ayurvedic Vaidyas, Unani hakims and Sidha Sampradaya physicians who commanded the respect of the villagers in the rural parts of India could render useful service by educating the masses about the necessity of family planning.

He also thought that the eminent Vaidyas and hakims who had gathered there might know of some well-tryed remedies taken from the ancient texts and if all the methods and materials were collected and chemical, biological and clinical research carried out and after establishing cent per cent result even if a single recipe could be found successful, India could make a wonderful contribution to the world for which even a Nobel Prize would be an insufficient reward.

It is noteworthy that after India obtained Independence in 1947 and became a Republic in 1950, this is the first time that the Health Ministry has given such an enthusiastic welcome to the representatives of the indigenous systems of medicine and for this Dr Chandrashekar deserves credit.

The delegates to the Seminar were divided into three Groups

Group I was to consider the role of Vaidyas and Hakims in the overall National Family Planning Programme for services and motivation

Group II was to consider methods and materials available in the indigenous system of medicine and their utilisation for the purpose

Group III was to consider the possibilities of research in indigenous drugs for the purpose of utilisation in the Family Planning Programme

On 18th July all these three Groups sat separately and finished their work after a free and frank discussion and the reports were submitted which were published next morning. Thus a new era has started in the history of clinical research of the Health Ministry. All the Groups did their work individually and collectively to a high degree of satisfaction and recommendations were made a few of which are given here

The first Group suggested that a separate Council for research in family planning in the indigenous system of medicine should be set up that all information on recipes for family planning should be collected and scrutinised by an expert committee and that clinical trials of the selected recipes should be conducted in Unani and Ayurvedic hospitals under the supervisor of Vaidyas and Hakims only that this course of Family Planning Programme should be provided to the student studying these systems of medicine and that scholarships should be instituted for those students who undertake to serve under the Family Planning Programme after graduation and that Family Planning sub-centres should be provided for a population of 500 and these should be under the charge of Vaidyas and Hakims

A separate Journal is to be published every month and provided to Vaidyas and Hakims throughout the country and after one year another Seminar is to be called to review the progress made during the year

The second Group had a collection of about 30 recipes. Of these some are well-known e.g. one recipe which Bhava Prakash gives. Take Pippali, Vidang and Tankana in equal proportion and when it is taken during menses daily morning with milk there would be no conception for that entire month and this recipe is to be repeated every month

This recipe was endorsed by many leading practitioners of Ayurveda at the Seminar. Some of them claimed 100 per cent success for it. One eminent Ayurvedacharya from Banaras said that he had tried this remedy for a period of 35 years and he was giving it in dose of 6 grams daily in the morning for 7 days from onset of menses every month

Another Valdyia gave a recipe that three years old Gur (jaggery) in dose of 12 tolas daily for 15 days makes the woman barren for life

One Valdyia suggested that Kodi (cowrie) should be pounded and the powder should be given in dose of 2 rattis for 3-4 days during the menses and the woman would remain barren for one year

Many other remedies were suggested by Valdyas and Hakims and this group laid stress on each and every remedy being tried in various research centres throughout India on a definite group of females and fair clinical trial being given before coming to a certain conclusion

The recipes stated above are oral. Local recipes were also discussed such as mixing of til (gingily) oil with lime juice, preparing an emulsion with salt and putting it locally to kill the spermatozoa

Some Hakims gave the assurance that although in olden days when Nawabs and Subedars were in power and when eugenics was not a problem remedies for revitalisation were discovered and prescribed freely and abundantly. Now that the country is facing the problem of increased population, the Unani system will also stand by to meet the challenge of the times

The pros and cons of the recipes given were discussed and some Hakims were of the opinion that, while after operation there was little hope of a revival indigenous medicines could be used to stop ovulation permanently, or to stop conception temporarily, and to space conception

The third group recorded its opinion that research in the drugs of Ayurveda Unani Sidha and the traditional medicine has immense possibilities and therefore it is necessary to take up research in these on a priority basis

Our beloved Deputy Prime Minister and Finance Minister Shri Morarjibhai Desai who inaugurated the function told the delegates that there would be no blockade in this work due to want of finance and Government would help the cause. He, however, believed that self-control was the best measure. At the same time he remarked that it may not be possible for a common layman living in his materialistic world to practice self-control and hence as an Apat Dharma (religion under duress) these measures could be carried out. He was happy that the indigenous system of medicine was being given prominence

NATURE OF DISEASE

The Ayurvedic approach to the problems of health and disease is synthetic and comprehensive. Ayurveda as the science of life has a dual aim, firstly the preservation of health in the healthy human being and prolongation of a happy life secondly the treatment and cure of disease when it arises. The latter was not the sole purpose of medicine. To gain a clearer conception of what this implies it is necessary to refer to the Ayurvedic view that what we call the individual is a complex entity. Following the Sankhya this complex was thought to consist of Atman mind and the body — the *Tridhatuka purusa*. It was compared to a trident or *tridanda* which is held up by the combined support of three sticks. Ayurveda however differed from Sankhya in believing that the *purusa* also acquires the three *gunas* by its contact with *prakriti* — so that the *gunas* do not belong to the latter alone.

This is the basis on which Ayurvedic distinction between different diseases rests. It also shows that there is a lot of overlap between them. Western medicine has come to recognise the importance of psychosomatic or psychophysiological disorders only recently — largely because it derived its philosophical beliefs from the Cartesian dualism. The Ayurvedic approach, on the other hand has throughout recognised that there can be no such clear-cut cleavage between the bodily and the mental disorders since the individual is a whole an organism in the real sense of the term all aspects of which are interlinked and interdependent.

Diseases are therefore spoken of as of three main kinds endogenous exogenous and psychic. Of these the endogenous disease is that arising from the discordance of the bodily humours and the exogenous from such external factors as accidents fire winds injuries and the like. The psychic disorders arise from the gain of undesired as well as desired things i.e. from conative impulses taking wrong direction. The same idea is brought out in Chapter XXV of *Sutra Sthana* where there is mention of a seminar discussion between many sages. Disease does not arise from the spirit alone nor from the mind (the view of *Saraloma*). *Vrayovida* on the other hand emphasises that the mind by itself cannot be the cause of anything. Without the body there cannot be any disease of the body nor for that matter the mind's very existence. *Atreya* finally clinched the argument by saying that the very elements whose wholesome combination gives rise to the well-being of man bring about in their unwholesome combination various kinds of disease.

Vagbhata classified diseases into two kinds (1) *Shariraka* or bodily which had their source in the derangement of three *dosas*

vata, pitta and kapha (2) Mansika, which were related to the sattva guna and rajas and tamasa dosas. But as already emphasised, the latter were manifested in bodily symptoms, there being no unbridged chasm between mind and body. Hence such disorders were really manodarbha, or psychosomatic. Of these the main ones considered were Unmada (Insanity-psychoses proper) Apasmara (Epilepsy), Apatantraka (Hysteria), Bhrama (Giddiness) and Murchha (Unconsciousness).

To understand the various modes of treatment prescribed it is necessary to refer to the four-fold basic factors of therapeutics. In Chapter X of Sutra Sthana, Maitreya makes an interesting observation, reminiscent of a present-day controversy about the utility of psycho-therapy. Just as some scholars like Eysenck question whether psychotherapy is of any avail Maitreya raises the point that of persons who get similar treatment in similar circumstances some are cured whereas others die. Conversely, we see others, devoid of means treated by unskilled physicians regaining health and yet others similarly circumstanced, dying all the same. Treatment is thus like a handful of dust scattered on a flowing river, i.e. treatment is useless — no better than no treatment.

Atreya rebuts the argument by insisting that not all diseases are amenable to treatment and of those that are the cure would not be possible without treatment. This distinction between the curable and the incurable is important. By suitable means, a competent physician can use drugs and other means to restore the sick to health. The curable diseases are also of two kinds: those that are easily cured and those cured with difficulty. Similarly, incurable diseases are either palliable or absolutely irremediable.

Of the curable diseases there are again three kinds according to whether they require mild, moderate or strong treatment. The incurable ones being inexorable, admit of no such classification. Symptoms of each of these are also mentioned. The wise physician should first examine the signs and symptoms of the disease and only then commence treatment of curable ones.

We may add a word about the forms of therapy which were recognised. They are divine therapy, scientific therapy and mind-control. Amongst these the first consists of incantations, herbs, gems, ceremonial penitence, fasting and such other things. Scientific therapy consists of the prescription of the line of dietetic regimen and medication. Finally mind-control consists of restraining the mind from the desire for unwholesome objects.

When the humours in the body have become morbid and provoked three kinds of therapeutic measures are mainly recommended: namely internal purification, external purification and operative treatment. There was also emphasis on certain modes of treatment according to

the humour disordered e.g. Basti for Vayu, Virechana (purging) for Pitta and Vamana (Emetics) for Kapha. Similarly we use Taila (oil), ghee and madhu for the same, respectively. In addition to these, psychological factors were also given due importance. In a famous sentence reference is made to "intelligence (or understanding or insight), consolation, reassurance and soulful talks."

A further essential of therapeusis indicated is its four-fold basic factors. To make treatment a success all these are important, viz. the physician, the drugs, the attendant and the patient. Each in turn has to possess certain qualifications. The physician must have clear grasp of theoretical knowledge, wide practical experience and skill and purity of body and mind — the tetrad of his desiderata. The drugs should be abundant, applicable, usable in various modes and rich of quality. The nurse should be endowed with knowledge of nursing, skill, affection for the master (i.e. the patient) and cleanliness. Finally, the patient must in turn also fulfil these requirements viz. recollection, obedience to instruction, courage and ability to describe his ailments.

In view of such a comprehensive approach that was made to the field of therapeusis, Lord Dhanvantri very rightly said that there was nothing holier than this art of healing.

DIET IN HEALTH

and

DISEASE

There is a little story told about a physician who was called in for consultation by a very rich family. The head of the house had two sons — one of whom was from a former wife. The other boy was a chronic invalid, skinny and weak and it was for the treatment of this boy that the physician had been called. After a good look at him, the wise one immediately sensed the reason why this boy was not thriving and was in poor health. Immediately he suggested to the doting parents that the real cause was that the boy was receiving food which was beyond his power of assimilation, whole milk, heavy milk products, lot of sweet things and so on, whereas the other child was flourishing on butter-milk! This strikes at the basis of what one has to bear in mind when talking of diet.

Food is one of the main pillars of health and the Ayurvedic sages devoted a lot of study to this subject. They analysed the qualities of the different kinds of foods and drinks and ascertained from the medical point of view their virtues and harmful effects. This was done to a degree which is unparalleled by any other effort in the same direction. It was realized that what one eats is the basis of good health and so it is at the dining table that one is made or unmade. And health includes not only physical well-being but also mental content and positive feeling of joy. But how is one to judge what is good and what is not so?

The modern scientific approach has been based on three considerations. Firstly, foods have been chemically analysed and certain factors have been found necessary for growth, repair of tissues etc — such as fats, carbohydrates, proteins, vitamins, all necessary for the maintenance of the body in good order. A second point of view is the metabolic process which requires a certain amount of heat to take place — hence the enumeration of body-needs in terms of calories. Thus, while a person leading a sedentary life requires only about 2700 calories for 24 hours, one doing very hard muscular work requires as many as 5500. In spite of the hullabaloo raised by a recent book "Calories Do Not Count", this aspect is necessarily borne in mind. From these two follows the corollary that foods must be looked at only from the point of view of these physical needs and the making up of any deficiency that may exist in the system.

As distinguished from this approach, Ayurveda emphasises the taste of a food to determine the need it fulfils in the body. Thus it recognises six tastes or *rasas* viz. sweet, acid, salt, pungent, bitter

and astringent. These are related to the three Doshas, in so far as any one with one of the Doshas predominant in him, will show preference for a particular taste, e.g. one having Vatika physical constitution will like sweet, sour and salty dishes more; while another with Kaphaja constitution will like bitter, etc. This is a natural liking caused by the action of various Rasas on the Doshas.

Therefore, when describing foods or drugs, the main consideration is the principal Rasa present in any of them. The Rasa theory therefore forms the fundamental principle of dietetics and drugs. It may however be added that Ayurveda also recognises seven Dhatus or body constituents, the building of which is made possible by foods of various kinds.

These points show another of the significant differences from the western approach — the so-called scientific one. It is noteworthy that the same food may therefore — however nutritious from the scientific point of view — not agree with all persons — even such simple articles of diet as milk or eggs! Some persons cannot take milk at all — however much they seem to need it; similarly, some persons can easily take 3 — 4 eggs a day whereas others cannot take even one a day without inviting trouble in the form of skin eruptions or may be bleeding from their haemorrhoids. It is these facts which the scientific understanding of today has failed to understand!

Another equally important aspect of the foods which unfortunately is quite ignored by others, is the relation of various items of diet to mental or psychological aspects. In the seventeenth discourse of the Gita, we have, "The food also which is dear to each is of triple character. The sattvic temperament in the mental and physical body turns naturally to the foods that augment life, vitality, energy, vigour, health, joy and cheerfulness and are delicious, bland, substantial and agreeable. The rajasic desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning and which produce pain, grief and sickness. That which is stale and flat, putrid and corrupt, leavings also and unclean, is the food dear to the tamasic." Here, then, we have, in brief, the interrelation between what we are and what we eat. Further, food does not merely serve to make good any deficiencies, but plays a positive part in building up the body and the mind.

Coming now to the choice of foods, apart from its depending on the mental make-up of an individual, it should also be homologous with the season of the year. The ancients divided the year into six seasons and one's diet has to correspond with the weather that prevails. The three seasons, from the dewy season to the summer represents the sun's northern course and his period of absorption, while the three seasons from the rains to the winter represent the sun's southern course and his period of liberation. During the former, the sun and the winds, giving rise to progressive dryness and promoting

the formation of three dry tastes, bitter, astringent and pungent lead to the gradual waning of strength in man. In the second half the tastes sour, salt and sweet increase and the strength of man also increases. In the beginning and the end of the sun's period of liberation and absorption, the bodily vigour of man is at its lowest in the middle of these periods, it is moderate, while at the end of the former and the beginning of the latter period, it is at its highest. The regimen must vary according to these changes, both seasonal and interseasonal.

Another interesting and distinctive feature of dietetics is the recognition of incompatibility between certain foods, if combined they vitiate the blood or by reason of their hyper-liquefacient character tend to cause obstruction of the channels. Atreya insists, for example that milk and fish of all kinds are incompatible. Similarly the flesh of domesticated, wetland or of aquatic creatures should not be eaten in conjunction with honey, til, gur, milk, black gram, garden radish, lotus stalks or sprouted grains. The list given is a long one and one wonders at the development which the culinary art had attained in those days as well as at the keenness and breadth of observation which the medical men of those times show. No modern dietetician has ever troubled to find out 'scientifically' the reasons behind such empirical findings.

Another principle which may be referred to — just to show how 'modern' Ayurveda is — is 'Measure in Eating'. One must eat in measure and this is determined by the strength of one's gastric capacity — food so taken is digested in due time without impairing one's health. Whether heavy or light, all foods must be in accordance with this although heavy foods like pastry, flesh of aquatic and wetland animals and the like must be more moderately consumed. A long list of foods which can be taken regularly and those which cannot be is also given.

We have thus to choose our foods in keeping with a number of considerations — the most important of which are country, season, measure, body humors, bowel tendency, state of the patient, things to be generally avoided, compatibility, palatability, and richness of quality.

YOGA AND HEALTH

A great controversy has been raging in the West about the question "Is God Dead?" Popular and theological magazines alike have been concerned with this problem and giving expression to mostly partisan and definitive views. Without going into the merits of the question, one must say that the situation reflects a seething ferment in the minds of men about the fundamental question regarding the nature and purpose of life arising out of not just idle intellectual curiosity but a deeper malaise that afflicts the modern men. Rightly has it been said that whereas the eighteenth century was the age of Reason the nineteenth was the Age of Progress, the twentieth is the Age of Anxiety. There is little doubt that today more than ever before, in spite of—or is it because of?—widening frontiers of knowledge deeper understanding of the biological and social factors involved in life, increased use of technological achievements man feels a great void in his life and keeps seeking something that would allay his quest and bring peace and solace to his mind.

It is interesting to note that more and more intelligent persons are finding the traditional sources of inward satisfaction disappointing and have begun to assert that old dogmas can no longer meet the needs of today. Of course, this is not an altogether new phenomenon. Nietzsche who had so emphatically asserted this was the forerunner of the modern sceptics and had prepared the ground for the atheism of communist and other thought. There is also a growing body of thinkers in England and elsewhere who swear by Scientific Humanism and seek highest values in fields other than the so called orthodox religious ones.

On the other hand, there are those who think with Aldous Huxley in his 'The Doors of Perception' that the chemical key to mystical ecstasy of self-transcendence had been discovered. He pointed out how fasting and flagellation and monotonous repetition of certain words had been employed from times immemorial to induce such a state and how instead of such means it was possible to employ mescaline to widen the doors of perception and enjoy a state of deeper understanding and oneness such as has been spoken of as *samadhi, satori and the like*. *The more recent LSD cult is a further step in the same direction*.

Meditation has usually been spoken of as Yoga but the latter word has acquired a multiplicity of connotations through extended uses as well as misunderstanding. It must be allowed that the discovery of the art of 'meditation' as here understood is a unique contribution of the Ind'ian mind. It cuts across all distinctions of faith and formulae, sectarian professions and practices, divisive doubts

and doctrines. It is catholic in its approach and universal in applicability. The form of discipline offered is very old in India itself and was known to both the orthodox and the heterodox circles. It occupies a prominent place in the Upanishads as well as in the doctrines of Buddhism. Visitors to and from far off lands are supposed to have taken it as a valuable gift to other places where it began to flourish in somewhat modified forms. The references to it in the Mahabharata also indicate its great vogue. Of course, there were great differences in the way it was understood in the various darshanas as also about the results it produced and the supernatural powers it bestowed.

The moral training that is an essential prerequisite in Yama and Niyama — comprises the first two essential steps of *ashanga* the eightfold means. The remaining six steps fall under two heads the first having asana, pranayama and pratyahara and the second includes the last three viz dharana, dhyana and samadhi. The final stage when kaivalya is attained obviously touches the realms of mysticism.

Meditation is treated not merely as a practice for the austere or the escapist but rather as a means of physical and mental well-being as much as of spiritual regeneration and self-transcendence. Ayurveda, the art and science of healthy living and healing also makes considerable use of the practice of meditation and as a devotee of this divine art I have no doubt about its need and efficacy in place of modern craze for tranquillizers and hypnotics.*

* From author's foreword to Shri S. J. Bhatt's *Guide to Meditation*.

KAYA KALPA

A recent issue of "Time" carried the news that all over the U.S., women in their forties and fifties are going to doctors and demanding the pills that will keep them from growing old

The current excitement has been stimulated by many magazine articles and especially such books as "Feminine Forever". The search for the secret of youth is however, not new and man has always sought the way to maintain a state of freshness and buoyancy

Many nostrums have been suggested and lauded from time to time: yoghurt, procaine and of course the famous method of Voronoff—the transplanting of glands

There is a joke that proves the value of the latter about an old doctor who once while out for a walk met a lady who had been his classmate years ago, pushing a pram. He was astonished by her youthfulness and asked her how she had managed to regain it.

'Oh!' she replied, 'I have had a gland transplanted.'

'Who is this little one with you?'

'That is my father,' she replied 'he has had both his glands transplanted.'

This shows how various claims have been exaggerated.

What is unfortunately not so widely known is that in our own system of medicine Ayurveda there have been given detailed techniques and procedures coupled with suitable diets and drugs, through which one can regain lost strength, vim and vitality, popularly called Kaya Kalpa.

To understand it we may refer to the fact that the physical body as a whole is made up of cells which maintain themselves through metabolism. That ancient sages were fully aware of this is apparent from the fact that they used the term 'Deha' which means 'that which grows' and 'sharira' to refer to 'what is reduced to pieces'. These are the twin processes of anabolism and catabolism which are constantly taking place in every cell for its sustenance.

It may be mentioned that a recent theory regarding the nature of the ageing process is based on understanding and controlling these fundamental cell processes. The growth of the body is the result of nourishment, and after digestion the *dhatu*s or body constituents are assimilated and they supply the vital and important factors needed for rejuvenation.

In considering the question of longevity of life Atreya mentions the interplay of two factors. In Chapter 3 of Vilmāna Sthāna

(38-1), he says "Since thus, we see that life is both kinds (predetermined and unpredictable), it is not right to cleave to either side exclusively" In other words, he recognises the importance of genetic and hereditary factors and yet at the same time insists that the recipes etc suggested by the sages concerning the subject of revitalization are not meaningless

Kaya Kalpa, therefore, is not a sort of ambrosia concerned with staying off death and decay for ever, but rather a means of retaining and even regaining strength, energy, buoyancy of spirit and such like characteristics To quote him again 'The length of life is a matter of care and husbandry the opposite conditions lead to death' Life force, endowed with full vitality by nature and maintained in the right manner, will continue to bless the individual with real joy of youth

To attain this happy state, it is most essential to beware of improper and excessive use of antibiotics, hypnotics sedatives, analgesics and anti-histamines which today is proving ruinous to our general health, for they suppress the symptoms and alleviate suffering only temporarily, but do not root out the trouble or increase the general power of resistance It is, therefore, that Rasayana treatment is the crying need of our times

Rasayana possesses wonderful possibilities since it can promote health and longevity preserve freshness and youth, eliminate torpor, somnolence, fatigue exhaustion and indolence It restores the balance of Vata, Pitta and Kapha firms up flabby flesh stimulates the digestive processes and promotes lustre glow of complexion and strength of voice

The stories about how Chyavana and other Rishis regained their youth became attractive to women acquired compact, well-proportioned limbs, well-knit frames acute sensory faculties and capacity to endure hardships—these are not just fairy tales

Rasayana treatment is of two kinds The main method Kutipraveshika involves a stricter regimen of life A special cottage is prepared and the patient is to stay in it according to proper rules, under constant vigilance of the physician The cottage should not be exposed to winds and excessive sunlight

The other method is Vata Atapika (Vata' means air and 'Atapika' is sunlight) This method is such that the patient can pursue the usual activities of his normal life

To understand the basic principles we may mention that according to the ancient texts the ills of the body arise from undue consumption of sour salt pungent and alkaline articles of food dried vegetables flesh til til paste and pastries grains and pulses that have either begun to sprout or are new foods that are non-homologous, heavy putrid or stale or by taking food at irregular hours or

in excessive quantities or too frequently. The worst sufferers are those inclined to day sleeping or who indulge in sex excessively or in wine drinking or even those who take violent exercise. Fear, grief, greed, infatuation are emotions that hasten the ageing process.

As a result of these various factors muscles become flabby, joints loose, blood decomposed, the bone marrow weak, semen insufficient and Ojas depleted. The psychological characteristics associated with age begin to supervene, so there is mental sluggishness, loss of memory, decrease of intelligence and lustre.

Rasayana lifts one out of this pit and makes for a new upsurge of life. It is not possible to go into the details of treatment but a brief mention may be made of the fact that Rasayana demands first a full cleansing of the body as well as ridding the mind of evil thoughts and emotions. Full faith in the physician is also essential.

Unlike western methods which attempt only to supply deficiencies of hormones and the like and follow the replacement therapy, Kaya Kalpa aims at regeneration of the whole man so that he may once again have a vibrant and virile personality.

MEDICINE

and

MORALS

AYURVEDA is not merely a system of medicine, it is, in a very real sense, the science of life itself. And according to it, life is not merely a mechanical conglomeration of material atoms dancing in their orbits. There is a hierarchy of factors and principles involved in its highest form as seen in man—and there are various levels of these principles as evolved from Prakriti through Mahat, Ahankara, etc. to Manas and Bhutas and combining with Purusha. The peculiarity of Ayurveda is that there is a full recognition of these and it attempts to do justice in its approach to the whole man.

It is in the light of this statement that we should view the moral demands made on a medical practitioner in Atreya's theory. In India and specially in the villages the art of healing has been fairly widespread and for ordinary ailments the drug vendor has been consulted and the ingredients necessary have been known to the experienced old women of the family. Speaking historically, the person of the physician is found recognised even in the *Rigveda*. The Asvins are mentioned therein as physicians of the gods, but one who hath store of herbs was also available for kings and crowds of men alike as a "fiend-slayer, chaser of disease" (Rg 10 97-6). According to a well known verse (10 97-22) the Soma juice was praised for its ambrosial properties.

'With Soma as their sovereign Lord

The plants hold colloquy and say

O King we save from death the man

Whose cure a Brahmin undertakes'

It is however in Atharva Veda that we trace an elaboration of the nature of human ailments and the remedies for them.

We find however an emphasis on the fact that it is the Brahmin who is the person concerned with the profession which is at once an art as well as a science. This had nothing to do with existence or creation of a hereditary class. It is very unfortunate that owing to certain foreign influence the word 'caste' has come to acquire a certain odious connotation. Actually it has to do with certain mental and moral qualities and abilities and modern psychology, let it be emphasised with the help of what is called 'factor analysis' confirms the fact of existence of certain constellations of qualities as well as fairly well defined dimensions of personality. If we view this

THE ROYAL PHYSICIAN

Stories about emperor Akbar and the 'jewels' who surrounded him continue to enliven many a party till today but we do not realize the historical fact that in India kings and princes always played a pivotal role in the encouragement and support they gave to men of arts and the sciences. This fact is unfortunately often forgotten when we now refer in derogatory tones, to the part played by Maharajas and Maharanis in the life of the country. Democracy has yet to discover a way in which, if it is to be truly successful, intellectuals and egg-heads, as we choose to call them, can be associated with the activities of our governments. Many American political pundits have, of late contrasted the Kennedy administration with the present and rued the absence of the academician from the counsels of the State.

This was however not the case when monarchical systems of government prevailed. Quite naturally the kings became the patrons of arts and sciences and the poet and the astrologer, the priest and the sculptor found recognition at the highest level, if they attained enough eminence in the field of their speciality. The physician naturally enjoyed a distinctive place in this hierarchy as the king in turn depended on him in both health and disease. There were others too, as we have said, on whom the king depended for advice, like the chief minister or the astrologer. The king consulted them about various day-to-day decisions but the physician's was a more personal and intimate relationship. Jealousies and rivalries were inevitable between the closest relations of the king who lived in perpetual fear of being poisoned or otherwise harmed bodily. He therefore needed constant supervision of a qualified person who saw to it that the monarch maintained good and robust health. All kinds of costly drugs were given to increase his vitality and in case of an unfortunate illness, to restore him to a fit condition as soon as possible—hence the physician got a chance to use his skill for both preventive and therapeutic purposes.

The Raj Valdivya had duties towards other members of the royal family as well. The queen naturally required the services of the physician quite often. He therefore enjoyed access to the king's bed-chamber and the household where princesses also lived. He had to look after the queen throughout the period of gestation, parturition and the post-parturition time. This was specially important since the monarchy was hereditary and rivals were always around to do away with an infant who could affect their chances of inheritance of the throne.

Quite naturally only a man of unimpeachable moral character and worth could be fit to fulfil all these roles and obligations. Sushruta who refers to the qualities of such a person says that he should be of noble birth, religious-minded, affectionate, not greedy nor a rogue, devoted grateful, devoid of anger clever and competent and have many other characteristics besides.

Since his services could be required at any hour of day or night, he had to reside very near to the king, on one side in the rear of the harem and his place was to be fully equipped with all the necessary drugs etc for emergency treatment.

Administration of purgation to the king—or any noble or wealthy person was quite a complicated affair and it is interesting to note that the royal hospital had to have ready the full armamentarium whenever emesis or purgation had to be carried out.

The selection of the royal physician was naturally to be done most carefully and only the wisest and the best could qualify for the post. Even today we find some who claim heritage from such illustrious persons and therefore a special competence.

Perhaps the most interesting thing about the institution of the royal physician was what Vagbhata had to say about him. He realized that the physician like other court dignitaries was dependent on the goodwill of the king and the latter's whims and temperament mattered very much for the continuation of the position which the physician enjoyed. Some very subtle observations were made by him in this regard showing a shrewdness and practical sense that could well earn him the title of the teacher of Dale Carnegie!

Since the physician had easy access to the king and enjoyed confidence he could use this for various purposes both for himself, and for others. And so the sage had this advice to offer. "If it is in the interest of someone else, he should see that time and place are propitious. At all times, the physician's speech should be consistent with the ends of righteousness and the king's welfare. He should not proffer counsel unless solicited, for such gratuitous advice might easily be deemed a great presumption. If he wishes to advise the king against an evil course, he should do so in strict privacy and in words that are noble and dignified. If such advice is met with a rebuff, the physician should hold his peace. As between a man who is learned but a poor psychologist and a man who is unlettered but is good at reading people's minds the former, even if he is in high favour, will soon slip into extreme disfavour, and the latter from even extreme disfavour will rise into high favour." What a fine understanding of the mind of the power-drunk! Further advice given is regarding the visits to the treasury and the harem, which should never be uncalled for, and when they take place, they should be as brief as

possible. He should also show great satisfaction even at the bestowal of small rewards never betraying a haughty frame of mind. And while careful in being attentive before his royal master at all times the physician should allow himself only a smile when the occasion might arouse loud laughter. Being such a physician demanded therefore not only professional competence but a lot of practical common sense as well as moral eminence.

NATURE OF AYURVEDA

There is much misunderstanding and ignorance about Ayurveda in the minds of persons, even enlightened persons that I would like in my humble way to make some necessary clarifications. I say "enlightened persons" because it was only the other day that I was asked in all sincerity, by a highly educated gentleman if Ayurveda is really scientific or not. Apparently he had no clear idea of the word "Ayurveda" itself in his mind. But when I pointed out to him that he was talking about Ayurveda a combination of two words "Ayur" and "Veda", "Ayur" meaning life and "Veda" meaning 'superior or scientific knowledge', he became keenly interested. When anyone wants to know what Ayurveda is, he often reminds us of the superficial and supercilious attitude of the Jesting Pilate who according to Bacon, asked 'What is Truth?' but would not wait for an answer. With certain popular prejudices in him he seeks quick answers in terms of preconceived categories such as have arisen for example from a misunderstanding of what is scientific. There are certain aspects of Ayurveda which are distinctive of it but not amenable to direct empirical proof or disproof. With regard to these we have to follow the scientific hypothetico deductive method as is done even in Physics, and accepting them provisionally go on to test their validity by their pragmatic worth. Etymologically Ayurveda means 'the science of life'. In this it is akin to the word 'Biology' but from which it differs on a very vital point. Ayurveda may appropriately be spoken of as the 'Science of Living'—thereby bringing out its practical implications as well.

Here it will be interesting to give the historical background of Ayurveda and for this purpose we have to go back to the Vedic period as Ayurveda is believed to be Upa Veda or a branch of Atharva Veda. In the Vedas which are four in number—Rig Sama Yajur and Atharva—we find ample references to the medicines drugs principles of treatment and descriptions of the different parts and organs of the human body, so the germ of Indian medicine no doubt lay in the Vedas. In fact, it is the Atharva Veda which deals in great detail with the medicines. We find therein not only the description of the drugs but the etiology of the diseases (the causes of the diseases) as well. The description of the several parts of the skeleton (which are very cautiously enumerated) strikingly resembles that by Atreya in Charaka Samhita and Sushruta Samhita, two main texts of Ayurveda respectively. The latter have expressed their faith in Ayurveda as Upanga of Atharva Veda and Ayurveda as a branch of Veda and generally the time of the Vedas is calculated as two thousand years before Christ. Thus Ayurveda has existed in India for a much longer period than any other system of medicine.

According to the description given in the ancient texts of the evolution of medicine, Brahma the creator of the Universe is supposed to have explained the system of Ayurveda to Prajapati Daksha in one lakh slokas in a thousand chapters. From Daksha two Ashwinikumars learned this art and science and from them Lord Indra graduated in this system of medicine. From Indra this science of medicine descended to us in two different forms. It is mentioned in Charaka Samhita that once upon a time when the earth was afflicted with various kinds of diseases the sages who were very keen to relieve men from their unhappiness of body and mind gathered near the Holy Himalayas and they deputed Bharadwaja to go to Indra to learn Ayurveda. On his return Bharadwaja imparted the knowledge of Ayurveda to Atreya. Atreya had six pupils, Agnivesha Bhela, Jatukarna Parasara, Harita and Ksharpani. Each of these pupils wrote a separate text on Ayurveda of which only two are available one Agnivesha Samhita which is known as Charaka and the other Bhela Samhita. This branch is known as the branch of general medicine.

There is another mythological saying which reveals that Dhanwantri, the physician to the Gods was sent by Indra to the earth to impart knowledge of medicine with special reference to surgery. Dhanwantri was also known by the names of Divodas and Kashiraja. Of his students Sushruta was most expert in the skill of surgery and he wrote a compendium on Ayurveda known as Sushruta Samhita. This was the branch of medicine chiefly concerned with surgical treatment though side by side it dealt with general medicine also. Later on there was a scholar named Vagbhata who wrote an independent compendium known as Ashtanga Sangraha which included a separate treatise on Ayurveda combining the skill of Charaka in medicine and the art of Sushruta in surgery, saying that both of these are useful to the physician and that it would be more convenient to the students of the science of medicine if they were both covered in a single treatise. Thereafter Vagbhata, the Junior created Ashtanga Hridaya which describes Ayurveda in the form of poetry. At that time there were no printing presses or printing equipment as is available today. So they used to write down in Tadpatras or Bhojpatras and then the teacher used to impart the knowledge to the students in the form of slokas and it became very easy to remember them when the principles were described in the form of poetry.

The Senior Vagbhata has made in many places references to both Charaka and Sushruta and tried to harmonise the conflicting views of both and produced the most systematic work on Ayurveda. It is believed that Ayurveda is composed of eight branches viz Kaya (general medicine) Shalya (major surgery) Shalakya (ear nose, throat mouth and eye diseases) Bhuta Vidhya (Psychiatrics) Kaumara Bhritya (Paediatrics), Agada (Toxicology) Rasayana (Rajjuvenation or Tonics) and Vajlkarana (Science of Aphrodisiacs). These eight

branches have been described by Sushruta also and the name Ash-tanga-Ayurveda is given to the whole system which comprises these eight branches. In the abovementioned eight branches, the first viz general medicine, is the chief branch and on which Atreya is believed to be the great authority, and on the other two—Shalya and Shalakya surgery, Sushruta is believed to be the highest authority

There are many who think that Ayurveda is merely a collection of effective herbs, remedies and potions, that the only merit of this ancient system of medicine is its seeming cheapness and that it is good only for poverty-stricken rural areas. Unfortunately, such notions are entertained even by literate people, who have closed minds and to whom that alone is scientific which is modern. To them, ancient wisdom is orthodox, unscientific and not worth caring or knowing about. It must be remembered, however, that there was a time when the major portion of the globe was in the dark and there was no other system of medicine available except Ayurveda, which treated the classes as well as the masses and cured a number of ailments successfully, efficiently. Ayurveda is by no means meant only for the poor man. No doubt Ayurveda treats about 80 to 90 per cent of the population in India, the majority of whom cannot afford to go in for costly medicines and therefore use simple, Ayurvedic remedies. Even so, there are many costly Ayurvedic medicines e.g. Diamond, Gold, Mica, Musk, Makaradhwaja etc. If we look back to the ancient times, we find that there were Royal physicians who used to charge exorbitantly and the kings and queens patronised them. The well-to-do class even today also go in for costly medicines. Ayurveda therefore has to be accepted for its intrinsic worth and not for its cheapness. In this connection we can do no better than quote Dr. Henry Sigerist, one of the greatest historians of medicine, who says, "Ayurveda has a message to give to the world and unless we get it the world will go to pieces"

Now "Science", as defined by the latest Chambers' Twentieth Century Dictionary, meant "knowledge, knowledge ascertained by observation and experiment, critically tested, systematised and brought under general principles, a department or branch of such knowledge or study". Ayurveda is indeed a vast storehouse of such knowledge. The ancient sages were keen observers and Ayurveda is the result of their untiring efforts. Sushruta and Charaka, the two chief exponents of Ayurveda, leave no doubt about its scientific nature when they, in turn, say:

Ayurveda makes a typological approach to personality. The theory of physical constitution recognised by Ayurveda represents the oldest and most enduring attempt of this kind. In terms of it every man is a different patient and even though a group of men suffers from the same disease the Ayurvedic physician will have a different outlook on each of them. This is the distinction that Ayurveda makes. This Dehaprakriti or physical constitution in its major aspect remains unaltered from birth to death and drugs cannot change it. Some factors such as race, country, season affect the formation of the constitution but they play a very small part. The habits, diet, appetite, individual behaviour, health, disease etc. in relation to each physical constitution are typically different. We hear nowadays that by environment, company and education a person changes a lot. It should be clarified here that each physical constitution has inherent qualities which get typical development as a result of environment but the basic physical or mental qualities will remain unaltered. This explains why even two brothers, born of the same parents, differ a lot, one from the other, as do students in the same class, environment and atmosphere.

There is a little story about a cat which was transformed by the trick of magic into a princess. With her great beauty she enslaved a king who married her against the wishes of his wife. It so happened, however, that the real queen came to know who the new 'princess' was and once while she was with the king in his court a little mouse was let out. Immediately the princess began to run after it quite forgetting her regal status. This story though apocryphal illustrates the point that each individual has a distinctive nature which shows itself in diverse ways including his peculiarities, habits and the illnesses he is liable to. Ayurveda makes this the basis of its consideration of etiology of physical disorders as well as to their prevention and treatment. It thus offers a comprehensive approach to the nature of disease, explains why certain persons only catch them even when there is an epidemic.

The intelligent physician should endeavour to investigate each disease by the use of three means namely, authoritative instruction, direct observation and inference.

The physician should first diagnose the disease and then decide the line of treatment and proceed with the treatment in the light of his observations.

If the physician begins the treatment without diagnosing the disease properly, even though he may be the best therapist, his success depends on chance. But he who knows the differential diagnosis of disease, who is skilled in all kinds of therapeutics and who is well versed in the knowledge of climate, season and dosage achieves success with certainty.

Therefore the intelligent physician having investigated correctly all the factors such as physical constitution etc should carry out treatment in accordance with these factors and never by mere conventional prescriptions".

An Ayurvedic physician therefore has to think a lot about the effect of a particular drug on a particular physical constitution. In other words, he has to view each patient separately, that is, examine the patient as well as the disease and hence he treats not only the disease but the patient as a whole.

A word about the Ayurvedic drugs. It has been recorded that "the most remarkable part of Charaka's work is his classification of remedies drawn from vegetable, mineral and animal sources, over two thousand vegetable preparations derived from the roots, bark, leaves, flowers, fruits, seeds or sap of plants and he also gives the correct time of the year for gathering these materials and the method of preparing and administering them". Ayurvedic drugs are quite innocent and produce no side reactions. Ayurveda has, in fact, defined 'true' medicine saying "It is the correct medicine and the pure medicine which cures a particular disease and does not give rise to other side reactions or diseases and it is the impure drug which temporarily cures the disease or suppresses the symptoms and at the same time gives rise to other side reactions". The above principle evolved three thousand years ago is easily understandable today when many dangerous drugs and remedies cure and suppress the particular symptom in a miraculous way while they give rise to so many other side diseases. In fact, while giving a drug, if it gives rise to other disorders, there will be no end to the treatment as you will be curing one disease and giving rise at the same time to some new disorder due to fresh drug disaster. Sometimes we really feel that drugs are more dangerous than the disease itself. This sort of danger is never there with the real Ayurvedic treatment and Ayurveda does not prescribe two drugs at the same time, one to combat the evil effect of the other.

not be taken in excess. That diet which not only helps to maintain the present well-being but serves as a prophylactic against future diseases is considered proper daily diet. Importance is equally attached to regular meals as irregular meals contribute to ill-health, whereas the measured diet not only does not impair one's health but positively promotes one's vitality, complexion, normal health and life.

Then diets and practices in relation to various seasons are also prescribed. In our country we have three seasons - summer, monsoon and winter. Each of these seasons is divided into two sub-divisions and each sub-division consists of about two months. Seasons are again divided into periods of absorption and liberation. The three seasons from dewy season to the summer represent the sun's northern course and is the period of liberation. During the period of absorption the sun with his hot rays absorbs moisture from the earth and piercing dry winds further dehydrate it; thus the sun and the winds, giving rise to progressive dryness and promoting the formation of the three dry tastes, bitter, astringent and pungent respectively, lead to the gradual waning of strength in man. During the season of rains to the autumn and winter, the sun which has set its face to the south, being shorn of its glory by the cuculative influence of the period, orbit, clouds, winds and rains, the moon remaining undiminished in power and the summer heat having been quenched with the descent of rain, the tastes sour, salt and sweet increase, when the strength of man waxes.

Rules and regulations have been laid down for each of the seasons. The golden rule is that whenever one season ends, the person desirous of maintaining health should give up the practices of diet prescribed for the outgoing season and gradually follow those enjoined for the coming season. The last eight days of the outgoing season and the first eight days of the coming season form the "sandhi" during which the change-over should take place.

Ayurveda next gives a warning against the suppression of natural urges which is considered injurious to health. Nowadays, due to heavy pressure, stress and strain these natural urges are often neglected and at one time or another man, not realising the consequences, is guilty of suppression of one or more of these calls of nature, namely, suppression of urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and deep breathing. Ayurveda has given a big list of the signs and symptoms of the diseases which may be caused by suppression of each one of these natural urges.

While thus advocating that man should faithfully follow the natural urges Ayurveda counsels that a wise man should control the impulses of grief, fear, anger, vanity, impudence, jealousy, excessive attachment and malice. One should control the impulses to such activities of the body as are injurious to others e.g. adultery, theft, inflicting pain on others, etc. "He who sees himself in all the world

and yonder, being rooted in knowledge, does not perish". This is the real teaching of Ayurveda.

Ayurveda then deals with the principles of personal hygiene. Our body has been compared to a cart and just as a well-kept cart will last for a long time, so our body should also be well maintained. It is said that the Government can provide a house but it can never make a home for you. Similarly medical science can give general rules for the average man and woman but the practical observance is the responsibility of the individual. We are nowadays advancing in the matter of public health, sanitation and hygiene but very poor attention is paid to personal hygiene. It is here that Ayurveda steps in.

Ayurveda lays great stress on mental peace which is sadly lacking nowadays. The markets today are flooded with tranquillizers, new ones replacing the old, and yet mental peace has not been assured. The average man or woman today is becoming more and more sentimental, emotional and sensitive. Little things affect the mind so heavily, and actions and reactions result in psycho-neuroses, nervous debility and other psychosomatic disorders. Nowadays everybody is being subjected to heavy mental stress. The telephone, the calendar, the wrist watch, the television, the speedy jets and extreme speed in each and every direction - all these have left very little rest and as a result, the so-called busy man is losing the benefits of recreation and relaxation. This gives rise to mental irritation in one way or the other. Even with the help of the Appointment Diary and a Personal Secretary the Executive is not having real peace of mind. The tendency to commit suicide is ever increasing, mental asylums are overflowing with others eagerly awaiting entry and the use of tranquillizers is growing day by day. In the City of New York, according to Dr. C. W. Beers "one person out of every 22 has to be placed in an asylum at some time or the other". He adds: "the diseases of mind are a serious menace. They are more dangerous than tuberculosis, cancer, heart and kidney diseases and even typhus, plague and cholera". Dr. Alexis Carrel in his book "Man the Unknown" speaks almost in the same vein. He says: "while the infantile diarrhoea, tuberculosis, diphtheria, typhoid fever are being eliminated, they are replaced by different degenerative diseases like insanity, nervous disorders; and intellectual weakness has become more frequent". Dr. Kenneth Walker, a well-known surgeon remarks: "Now that India has obtained independence, we do expect that she will give us much from her ancient lore". This shows that even the West is not satisfied with existing conditions, in spite of the progress that modern science has made.

on mental health and ultimately on physical health. The principles laid down in Ayurveda if duly observed will relieve man from psychic and nervous disorders. Charaka says That is named as the sacred science of life wherein are laid down the good and the bad of life the happy and the unhappy life what is wholesome and what is unwholesome in relation to life as also the measure of life. The life of such a man is called happy as he is not afflicted with either physical or mental diseases and he is endowed with youth strength vitality reputation enterprise frankness and possessed of multifarious and delightful amenities accruing from the good life and his efforts are fruitful and he can plan as he likes. A life that is contrary to this is called unhappy.

Ayurveda has also its vitalizers and aphrodisiacs. Long life heightened memory and intelligence freedom from disease youth excellence of lustre complexion and voice optimum strength of body and sense utterances that always get fulfilled the reverence of people body glow - all these a man can obtain by the use of vitalizers.

It must be mentioned that Ayurveda has never been stagnant. After the Portuguese came to India and introduced the disease known as syphilis (Firanga) in the 16th century A.D. Shri Bhava Mishra introduced arsenic and mercury in the treatment of the same. Thus according to time there have been admirable and effective additions of very good cures and remedies but they have been added keeping in mind the original principles of Ayurveda.

Ayurveda has often been judged or rather misjudged by the modern practitioners of the system. Till quite recently every Tom Dick and Harry with the knowledge of a few effective drugs and remedies could call himself an Ayurvedic practitioner. Ayurveda came to be judged by such standards and its colours have been lowered. Just as Christianity cannot to quote the words of a learned Professor of a Missionary College be judged by the present day followers of Christ Ayurveda should not be judged only by some of its modern practitioners. However restrictions have now been imposed and one has to fulfil certain conditions before one can style oneself as a practitioner and it is hoped that Ayurveda will soon regain its pristine glory so faithfully and beautifully recorded by authorities like Will Durant and Gertrude Emerson in their works *Our Oriental Heritage* and *The Story of Early Indian Civilization*.

Will Durant in his famous work *Our Oriental Heritage* says —

Chemistry developed from two sources medicine and industry. Something has been said about the chemical excellence of cast iron in ancient India and about the high industrial development of Gupta times when India was looked to even by Imperial Rome as most skilled of the nations in such chemical industries as dyeing tanning soap making

glass and cement. As early as the second century B C Nagarjuna devoted an entire volume to Mercury. Anatomy and physiology like some aspects of chemistry were by-products of Hindu medicine. As far back as the 6th century B C Hindu physicians described ligaments, sutures, lymphatics, nerve plexus, fascia adipose and vascular tissues, mucus and synovial membranes and many more muscles than any modern cleverer is able to show. They understood remarkably well the process of digestion, the different functions of gastric juices, the conversion of chyle into chyme and of this into blood. Anticipating Weismann by 2400 years, Atreya in 500 B C held that the parental seed is independent of the parent's body and contains in itself in miniature the whole parental organism. Examination of virility was recommended as a pre-requisite for marriage in man and the code of Manu warns against marrying mates affected with tuberculosis, epilepsy, leprosy, chronic dyspepsia, piles or loquacity. Birth control in the latest ethological fashion was suggested by the Hindu medical schools of 500 B C in the theory that during first twelve days of menstrual cycle impregnation is impossible. Foetal development was described with accuracy, it was noted that the sex of the foetus remains undetermined for a time and it was claimed that in some cases the sex of embryo could be influenced by food or drugs. This will show that we are not bolstering up bogus or even exaggerated claims on behalf of Ayurveda. *

AYURVEDA—THE ANSWER TO TODAY'S HEALTH PROBLEMS

The most characteristic feature of all Indian thought has been the assumption that all the components of the universe, human and non-human, living as well as non-living, are interrelated and integrated with each other. The famous lines of Tennyson in which he said that if he could know a single leaf, through and through, branch and all, he would have known the whole universe, breathe the spirit that is typically Indian. This is quite obvious in the treatment of Ayurveda as found in the source books. Metaphysical speculations, psychological reflections, pathological findings, anatomical and physiological observations, all lie together as strange bed fellows. But this is nothing strange to one who is familiar with the mental habit of most ancient authors to see things as a whole.

Sometimes an objection is raised that such theoretical flights of mind should not be confused with empirical facts on which the true science of medicine should rest. But this ignores, as we have said, that this sort of clear-cut demarcation did not exist and, what is more, should not exist. The test of the pudding lies in the eating and applying this we find that diagnosis as well as the line of treatment based on Ayurvedic general principles yield excellent results. This is not to imply that the metaphysics of Sankhya which, by and large, Ayurveda adopts is the only one consistent with the system of medicine, but the Sankhya approach is more in keeping with the observations made by Ayurveda.

The universe, as Lord Atreya saw it, is a result of twenty-four principles. Avyakta, Mahan, Ahankara, five tanmatras, five organs of cognition and five of action, mind, and five gross elements. It is noteworthy that the conscious spirit is not mentioned in these, as it would be mentioned if Sankhya had been followed strictly. One of the commentators, Chakradatta, however, expresses the view that it is included in Avyakta. Mahan and other principles proceeded successively from Avyakta. Thus, though probably Sankhya was the most influential system of philosophy at the time of Atreya, it was not followed slavishly by him. Another important point worthy of note is that principles of even other systems of thought were borrowed. Thus Samadhi or meditation, which Yoga regarded as essential for its practices, was considered by Lord Atreya to be a line of treatment for mental disorders. Sushruta also recognised the importance of anatomy and physiology for the practice of both Ayurveda and Yoga. A good physician was therefore expected to study Yogashastra for the purpose of treating mental ailments.

We need not go into further details of the philosophical concepts which Ayurveda accepts or adopts. To us a much more significant aspect is the ethical—though of course no cleavage was recognised to exist between the two fields. Ayurveda regards the basis of life to be moral—it therefore insists that the purpose of treatment must include ethical considerations and the practitioner of medicine must be essentially a moral person. Atreya argued that if one's life were wholly determined by actions in the past life or karma there would be no sense in the art of healing—since there would be no possibility of either prolonging life or its being shortened by disease. There could therefore be initiation of new action which is known as *Puruṣakara* which is of three kinds: powerful, moderate and weak. What happens to the individual is therefore a result of the effects of actions of the past life called *Dalva* which are of varying influence with those done in the present.

To define ends Atreya says: 'Three indeed are the pursuits that should be followed by every man who is possessed of unimpaired intelligence, understanding, energy and enterprise and who wishes to secure his good both in this world and in the other. They are the pursuit of life, the pursuit of wealth and the pursuit of the other world.' This is only another form of the classical enunciation of the goals as four: viz. *dharma*, *artha*, *kama* and *moksha*. It is also noteworthy that Atreya says that from among these pursuits that of life is to be given priority because it is the *sine qua non* of every other pursuit. The next is wealth for surely there is no wretchedness more wretched than that of the man possessed of long life but lacking the necessary means that make life worth living. About the third it is said that the wise man should not be a nihilist or sceptical but by recourse to the lamp of wisdom of the saints strive to see all things in their true nature. In fact the reality of the soul as well as of rebirth is fully recognised as also the attainment of good report in this world and heaven after death.

Is this just old-fashioned philosophy without relevance to contemporary thinking? Perhaps the most characteristic feeling found in human beings nowadays is one of solitariness or alienation. To quote Colin Wilson (*Beyond the Outsider* p. 17): 'There is a general feeling that the certainties provided by religion have been lost and can never be replaced; science by solving our practical problems can only make this inner void more painfully obvious. It seems self-evident that in this sense of purpose, inner direction, western culture has been running at a heavy loss for at least a hundred years. There is a famous passage in Kierkegaard's novel "Repetition": One sticks one's finger into the soil to tell by the smell what land one's in. I stick my finger into existence—it smells of nothing. Where am I? Who am I?' and so on it goes. Another well-known thinker of today, Sartre, argues in the same vein: the futility of life as we find it.

'God is dead', he says, "but man has not for all that, become atheistic. The silence of the transcendent, and the permanent need for religion in modern man—that is still the major thing." This goes to the heart of the matter, for various conclusions have been drawn from it. Some have recourse to 'unheroic nihilism', like Samuel Beckett, others like Hemingway suggest that one should live like a cave-man, make the best of food, sex and the primitive sports, but above all avoid thinking.

We see thus that a materialistic trend has for long been characteristic of much of European thought. This is not to emphasize the false distinction that has been made between the 'earthly' West and the mystic East. As a matter of fact, anyone fully conversant with the development of idealism in Europe will admit that it was not merely a thin current within the vast ocean of atheism. Far from it. After all the human heart, and its longings, as well as the intellect with its ruminations and speculative tendencies are the same everywhere. It is true that there has been a very significant progress in the material civilization of western countries and many of the outstanding thinkers and scientists have been pre-eminently occupied with the means of increasing creature comforts and adding to knowledge of the world without realising that thereby we had been ignoring a very vital sector of human dreams and desires. The two world wars followed by a very uneasy peace, the continuing conflicts in various parts of the world, the unbridled passions that have found expression in unsatisfactory and destructive directions have all naturally made us anxious about the future destiny of mankind. Peace both between nations as well as in the minds of men has been but an illusory mirage that we have tried to gain but without any appreciable success. It is in this context that we should remember that in spite of holocausts, continuing threats by bombs and chemical agents to the very existence of *homo sapiens* on this globe, there has been a very strong current of opposition which has sought to maintain the integrity and dignity of human beings. It has been rightly said for example that Existentialism with its divergent psychology is a response to the need for a less materialistic vision. An answer to the situation has to be found not merely by a more fundamental change in our outlook and philosophy. The 'anger of modern man cannot find its cure in any such classical approach. If science cannot offer an answer to the riddle of human existence, religion as has been understood so far in its liberal sense cannot do that either.

We are reminded of Aldous Huxley who grappling with the problem posed by reality wrote in the 'Doors of Perception' 'Reflecting on my experience I find myself agreeing with the eminent Cambridge philosopher Dr C. D. Broad that we should do well to consider much more seriously the type of theory which Bergson put forward in connection with memory and sense perception. The suggestion is that the function of the brain and nervous system and sense organs

is in the main *eliminative* and not productive. According to such a theory each of us is potentially Mind at large. But in so far as we are animals our business is at all costs to survive. To make biological survival possible mind at large has to be funnelled through the reducing valve of the brain and the nervous system. What comes out at the other end is a measly trickle of the kind of consciousness which will help us to stay alive on the surface of this particular planet. We have referred to this idea in detail just to bring out what we consider to be the Indian answer which also coincides with this current deeper if not wider and more sensitive to the other side of human quest.

Life as the Indian seer saw it is alive with a spirit the essential qualities of which are sat chit and ananda (truth consciousness and bliss). What is the relevance of this to Ayurveda which may be said to be only an observational science concerned with problems of health and treatment of disease? Here lies the crux of the matter the relation between the empirical and the transcendental. The eye of the Indian seer rolled from one to the other and back again to the former and saw it all as a connected whole—so that he insisted that good health involves not only rules of physical hygiene but those of mental and moral hygiene as well—nay even the spiritual.

This is so far as the general approach is concerned. Coming now to more specific problems the first thing that needs emphasis is that the ayurvedic drugs have no appreciable side effects such as would create a vicious circle. Many of the so called miracle drugs of today suffer from this serious limitation. Being very powerful and influencing and interfering with the basic vital processes which modern science has uncovered their general effects are not quite well understood—hence when attacking a particular disorder we are as it were attacking the whole system with unknown consequences. What is dangerous is that this many pronged assault is not an attempt at normalization, as Ayurvedic or even homeopathic therapy aims at but a jolt to the whole physical system which may well get out of order as a result. This is true about barbiturates hypnotics and much more about corticosteroids androgenic steroids and other hormone preparations as well as anticoagulants and the like. Similarly we know how treatment of a condition like that presented by obesity with appetite killers and thyroid products can lead to undesirable consequences.

Another aspect that merits our attention is that of tonics and geriatric remedies. Ayurveda, as we have fully discussed elsewhere in connection with Kaya Kalpa devoted a lot of attention to this important question. The problem is not one of just replacement therapy but a positive rebuilding of the basic processes. Vitamins, stimulants and hormones can really play only a subsidiary role.

Ayurveda provides a more sensible and effective method of handling these problems.

Our plea for Ayurveda is not just an effort at revivalism, a word which has of late acquired a malodorous connotation. It is a reminder that we should not sacrifice a lot that is valuable in our culture in the name of 'science'. We are merely harking back to a fuller realization of attitudes and values which were found to be fundamental and eternal. The world today is seeking a radical change in these matters. As Malcolm Muggeridge, a noted social commentator puts it in connection with the growth of "hippie culture" and pornography, "It is the inevitable mark of decadence in our society. As our vitality ebbs, people reach out for vicarious excitement like the current sex mania in pop songs and the popular press. At the decline and fall of the Roman Empire, the works of Sappho, Catallus and Ovid were celebrated. There is an analogy in that for us." Luckily, however, we are many of us conscious of what we are heading for and with the help of such guide posts as Ayurveda provides we can surely escape physical and spiritual degeneration.

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